

'Christians for Moses' is Kahane's answer to combat Jesus movement

By GEOFFREY D. PAUL
JERUSALEM (JCN)

Three young men stood up before correspondents in Tel Aviv last week and proclaimed that they were Christians who had now found the true faith, Judaism.

"I have experienced Moses and will devote my life to bringing Christians back to Moses and away from the false teachings of Jesus," declared one of them, an American.

"Christians for Moses", the brainchild of the chairman of the Jewish Defence League, Rabbi Meir Kahane, is an intended answer to the Jews for Jesus movement whose appearance on the Israeli scene has aroused considerable concern in Jewish religious circles and beyond.

One of those engaged in the fight against the Jews for Jesus movement is a former Londoner, Dr. Harold Fenton, the head of a private pharmacological institute in Jerusalem, who first became interested in "rescue" work when he received an appeal from a Golders Green (heavily Jewish London

suburb) family to find out what had happened to their daughter.

He found her, and the forerunner of the Jews for Jesus organization, a group of more than 80 Jewish youngsters gathered at a Christian prayer-meeting in the Garden of Gethsemane.

Dr. Fenton is now active, with a group of rabbis, in trying to combat by persuasive means the growth of this and other movements which are inviting Jewish youngsters to "accept the living Christ."

He estimated there are now 1,500 members of the Jews for Jesus movement in Israel, about 30 per cent of them Israelis all of Sephardi origin and half already converts to Christianity (apparently by a simple process of immersion in the Dead Sea or Kinneret).

Dr. Fenton says he has seen correspondence between the Jewish head of the movement in the U.S. as well as the Children of God organization in Britain instructing

their representatives in Israel on practical matters of expansion and how to obtain privileges for young Jews from the Jewish Agency.

He identifies most of the Jews for Jesus membership as rootless young American Jews from non-traditional backgrounds who, on their arrival in Israel, are caught up in a network of social contacts designed to introduce them to the Jesus cult.

His immediate aim is to establish a chain of hostels (he has the building for a first one) and Jewish families across Israel which will receive these young people in a warm and open way, so that they do not have to stay in the Christian hostels which are scattered across Israel or in special apartments bought by Jews for Jesus and other groups to accommodate them.

He also wants an amendment to the Law of Return forbidding citizenship and other rights to those who profess adherence to tenets of the Christian faith.

One of the problems which Dr. Fenton and others who have contact with Jews for Jesus members find is that the youngsters believe they can be both Jews and followers of Jesus. Another problem is that their approach is purely emotional. There can be no intellectual or theological discussion with them since they meet argument by falling on their knees and bursting into hymns or prayer!

Neither Dr. Fenton nor anyone else suggests that the churches formally established in Israel are behind these movements. But there are other Christian missionaries at work, most of them financed by evangelical and fundamentalist groups in Britain and the U.S. which do not accept the authority of either the Vatican or the World Council of Churches.

On the whole, the old-time missionaries do seem to be having a tough time. Between 1948 and 1968 (the only period for which figures are available) 11 Jewish child-

ren were baptized and 201 adult Jews converted to Christianity.

In the same period, 4,010 non-Jews applied for conversion to Judaism and 2,288 were accepted. In 1964, there were 900 Jewish children in Christian schools. Today, there are less than 300.

The number of missionaries engaged in activities in Israel is variously estimated between 600 and 1,200. A number have been ordered to leave the country for either being without visible means of support or disturbing the peace.

A Jewish expert on church affairs, Dr. Pinhas Lapide, insists that "there is no missionary threat, only a missionary situation." But not everyone shares his views.

Among them must be the family of the girl from Golders Green who launched Dr. Fenton on his own mission. Their daughter, having found peace and happiness in Jesus, has married an evangelist in the United States.

Trade in balance

Brezhnev is warned over Soviet policy

WASHINGTON (JTA)-

Treasury Secretary George P. Shultz gave Leonid Brezhnev "a full description" of congressional feeling towards the Soviet government's emigration policy and told him that it threatens the U.S.-Soviet Trade Agreement signed last October. Treasury Department officials have told the Jewish Telegraphic Agency.

Reporting on a news conference Shultz held in Moscow last week, the officials said their preliminary information from Moscow is that Shultz informed the media, "I reviewed with the various people I met the status of most favored nation legislation in our Congress and tried to explain the problem as we see it." Asked if Brezhnev had reflected any willingness to rescind the Soviet education tax imposed on Jewish and other emigrants, Shultz replied "that is a question they will have to answer."

In describing to the Soviet Communist Party leader and other Kremlin authorities the nature of the U.S. political process, Shultz said he explained the veto power the Congress has over the trade agreement and that Congress must ratify the trade agreement before its provisions on tax credits and trade treatment for the Soviet Union can be granted by the American government. Shultz faced the newsmen after a three-hour meeting with Brezhnev. Treasury sources told the JTA.

The Treasury Secretary is President Nixon's first advisor on all economic affairs, international and domestic. Shultz said that he explained the Soviet Jewry issue from the Washington standpoint as clearly as he could to Brezhnev.

In another development, Sen. Henry M. Jackson (D. Wash.) introduced his amendment to the East-West Trade Act on the Senate floor last week and condemned the Soviet Union for resorting to "the cruel incitement of anti-Semitic sentiments in an effort to scare off support for our amendment."

The Jackson measure has the support of 74 senators, a clear majority. No action is expected to be taken on it, however, until the Nixon administration submits the East-West Trade Act, signed last October, to Congress for enactment or legislation in any form relating to U.S. trade with Eastern European Communist nations. An identical measure introduced in the House last month by Reps. Wilbur Mills (D. Ark.) and Charles Vanik (D. Ohio) has the support of 270 of the 435 House members.

Jackson said the "heart" of his legislation was in the provision that the granting of most-favored-nation status and credits "are contingent" on semi-annual reports by the President to Congress that the country in question is complying with the free emigration requirement. "The Soviet Union can comply with the free emigration provision without altering its laws or statutes," Sen. Jackson said.



George P. Shultz

Jews oversensitive in their reactions to Key 73: Bishop

By ROCHELLE CARR
TORONTO-

The Jewish community is overreacting and overly sensitive in their attitude toward Key 73, according to Bishop Henry Ginder, of Harrisburg, Pa., a member of the executive committee of Key 73.

Bishop Ginder made these observations on channel 11's program Crossfire last week.

Jewish questioners on the show including Dr. Immanuel Schochet, rabbi of the Kieker Synagogue and director of the Lubavitch youth organization, took exception to the bishop's observations about the North American Jewish community.

Rabbi Schochet queried: "You want the Jewish community not to react when you are advocating spiritual genocide?" He went on to point out to the bishop, "If you should succeed, you would be handing Hitler a posthumous victory."

Another questioner suggested that Jewish people should have a "Lock 73" instead of a key opening the

door for Jews to Christianity, we could lock your children into Judaism."

He evaded another question posed to him. He was asked why the Key 73 manual specifically cited the mission to convert Jews--something unparalleled in any other group. He failed to answer the question and made at least five attempts to evade it, and was only rescued from his apparent dilemma by the program running out of time.

When the bishop stated that "as a Christian, it is my view that Jews, as well as all other people, should be invited to join Jesus Christ," he was met by another suggestion by two of his questioners. They suggested that the members of Key 73 "do unto others as they would have others do unto them."

They pointed out that the bishop, and the organization for which he is a spokesman, is advocating the adoption of Christianity, without practicing it themselves. The bishop did not respond to these latter comments.

Service to elderly

Hospitals to get Passover parcels

TORONTO-

Arrangements are being made with Metro Toronto hospitals and nursing homes to provide special foods to Jewish patients during the Passover period, according to an announcement from Mrs. Evelyn Sugar, chairman of the Passover project of Co-ordinated Services to the Jewish Elderly.

Mrs. Sugar said Rabbi Joseph Kelman has been in touch with the hospitals and nursing homes to advise them of the availability of Passover foods.

Co-ordinated Services to the Jewish Elderly, a department of the United Jewish Welfare Fund, is funded through the United Jewish Appeal. Mrs. Sugar says that the Passover project "represents a co-ordinated effort by several agencies in the Jewish community to provide service." She added that the

Orthodox sisterhoods are playing a major role in the Passover project by recruiting volunteers from their memberships.

There are other activities planned for Passover. Under auspices of the Association of Senior Clubs, a seder--including a service and full-course dinner--will be held at Council House on April 17. This will be open to all older members of the community at a cost of about \$3.50 per person. Rabbi Myer Berglas is making the arrangement for the service.

To make certain nobody is forgotten on Passover, an outreach committee has canvassed 200 elderly Jewish residents of subsidized housing units to determine how they celebrate Passover and if they require any service from the community to assure full observance of the holiday.

CJC to see Bourassa on 'J' issue next month

By MARK MEDICOFF
CJN Quebec Bureau Chief
MONTREAL-

The Canadian Jewish Congress will raise the issue of religious designation on tax assessment bills at a meeting with Quebec Premier Robert Bourassa in the beginning of April. The matter will be discussed as one item on the agenda at the annual meeting with the Quebec leader.

The controversy over religious identification was made public last week when citizens from the largely Jewish suburb of Cote St. Luc protested strongly against the initial J--for Jewish--on their real estate bills. In 1972 all the municipalities adopted the Montreal Urban Community's procedures of sending each taxpayer individual notices--and on the notice appears the religious categories.

According to Kimmel, the municipal clerk is required by law to indicate religious persuasion, "and unless an act of legislation takes place in the present session (of provincial parliament) the same problem will occur again next year."

Municipal Affairs Minister Dr. Victor Goldbloom, representative of the riding of Cote St. Luc in the National Assembly told The Canadian Jewish News that the main obstacle to removing any form of religious references is the BNA Act.



With typical enthusiasm and dedication, Grade 4B children at Bialik Hebrew School staged their annual Purim bazaar last week. Their efforts resulted in raising several hundreds of dollars for Russian Jewry. The money was turned over

to the 1973 United Jewish Appeal-Israel Special Fund campaign. The youngsters stocked the bazaar with books, jewelry, games and baked cakes and served lunch to raise money. Supervising the bazaar was Mrs. Itzhak Bar Lewaw.

Kindergarten teachers may consider resigning

By PATRICIA RUCKER
TORONTO-

Kindergarten teachers in three of Toronto's subsidized day schools are unhappy--unhappy enough to consider mass resignations according to one teacher.

And in a tightly-written brief read at a meeting called to hear submissions from Hebrew day school teachers, they told the Study Committee on Jewish Education why they feel that way.

The extent of their frustration became clear during the discussion of their submission. One teacher, who appeared to be highly regarded by her colleagues, finally appealed to the committee: "We haven't decided whether to resign or just not show up in the fall. Are you willing to take that chance?"

Sydney Midanik, committee chairman, replied: "We can't give you any par-

ticular guarantees except to say that what we hear will be considered seriously by us and, we hope, seriously by others."

By mutual agreement between the study committee and The Canadian Jewish News, teachers are not identified so that they may speak freely. These meetings are closed to principals and administrators.

Their problems were illustrated by the fact that the

kindergarten teachers had not even been invited to the meeting. Nevertheless, the staff from one school showed up, armed with a written submission and, according to a spokesman for the group, the support of their colleagues in the two other schools.

They did not blame the committee for not inviting them. As the brief pointed out, they are on no official teachers list. They are not

Cont'd on Page 2

Police searching for an Iraqi suspect in planting of bombs during Meir's visit

NEW YORK (JTA)-

An "international manhunt" is underway for an Iraqi citizen charged with involvement in planting of bombs in three vehicles in New York City planned to detonate at noon March 4 when Premier Golda Meir arrived in the city. Federal agents disclosed here. The suspect is believed to be a member of the Black September gang.

A federal warrant was issued for Khalid Dahham Al-Jawari, 27, who reportedly left the United States after planting a bomb in a car parked next to the El Al Israel Airlines terminal warehouse at Kennedy Airport. It was not clear whether the Iraqi also was wanted in connection with the bombs found in the other two cars in Manhattan.

The finding of the explo-

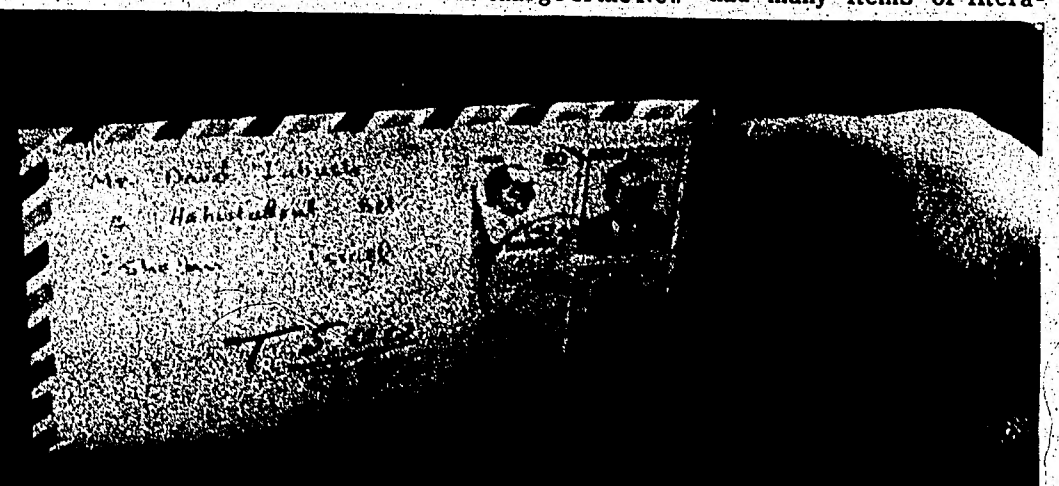
sives in the car at the airport and one parked next to the Israel Discount Bank had been reported previously. The disclosure of the third bomb-laden car at the First

Israel Bank and Trust Co. was made for the first time at the press conference here March 15.

John F. Malone, assistant director in charge of the New

York office of the FBI, said the Iraqi was the subject of an intensive international manhunt. He said the car near the El Al warehouse had many items of literature referring to the terrorist group. He said also that the bomb planting would have been "a pretty tough job for one man," adding that the suspect had entered this country from Canada on an Iraqi passport.

Malone declined to answer questions as to the countries where the suspect was being sought or whether the FBI had been in contact with the Iraqi government. He said the bombs failed to explode because of poor construction. When one of the bombs was set off by police experts, he said it produced a ball of fire 25 feet in diameter which would have killed anyone within 100 yards, possibly hundreds in Manhattan's crowded streets at noon. All three cars had been rented.



Eight letter bombs were mailed from Turkey recently and were detected by postal security workers in Israel. All contained enough explosives to kill whoever opened them, according to policemen. These letter bombs were addressed to Dr. Yuval Neeman, president of Tel Aviv University, and David Lavush a Jerusalem man. (IPPA Photo)



ISRAEL'S 25th ANNIVERSARY - Fulfillment of a Prophecy.

Reproduced here is the front page of the 25th anniversary supplement contained in this issue. It shows joyous crowds celebrating the birth of the new state.

WORLD NEWS

Israel has little chance of E. German reparations

BONN (JCNS)—

According to an East German newspaper, the German Republic is prepared to negotiate with countries claiming compensation for assets taken over by the state after the Second World War. But East Germany, says the report, has already settled its debt in respect to the Jewish people.

The youth daily Junge Welt, was replying to a reader's letter asking if the establishment of diplomatic relations was a financial burden for the GDR. The article was basically reiterating the official line and said that the compensation claims for nationalized foreign assets could not be discussed earlier because many countries had refused to accept the existence of the Communist German state.

But even though East Germany was ready to negotiate on the claims of the countries involved, they would have to reckon with the administrative expenses of the undertaking in the 22 years that had elapsed since the state took them over and for the financial losses caused by discrimination against East Germany. "The GDR has always stressed that it is prepared to negotiate on a mutual settlement," the article said. It suggested that only after long drawn out negotiations would it emerge who should pay what costs to whom.

From the article it would appear that Israel has an uphill and predictably impossible struggle to influence the GDR to make restitution to Jews who were persecuted and lost their assets under the Nazis. (The Israeli government and the World Jewish Congress have been involved in behind the scenes lobbying of friendly countries establishing diplomatic ties with East Germany to influence the GDR to make restitution to Jews who suffered under Hitler.)

Junge Welt stated that Israel should not expect special compensation from the GDR because the two countries had not established diplomatic ties. It added that the GDR had no interest in such ties because of the "aggressive imperialist policies of Israel."

Another reason for not paying reparations was that the state of Israel had only come into being in 1948 and could therefore not qualify for any reparations under the 1945 Potsdam Agreement.

East Germany, said the article, had made "the greatest reparation" to the

Jewish people by pulling out Nazism and racism at the roots. In addition all those living in East Germany who were persecuted by the Nazis—including the Jews—had received special financial compensation payments.

Israel was accused of seeking the support of "other aggressive imperialist forces" to prevent or at least impede the GDR's development of diplomatic relations with other states. The article concluded that East Germany would neither directly nor indirectly provide financial support to these forces.

Dr. Nahum Goldmann,

president of the World Jewish Congress, had talks with West Germany's Chancellor Brandt about Israel's reparations claims against East Germany in February. East Germany has never paid reparations to Israel for Nazi crimes. West Germany this year signed a "good neighbor" agreement with East Germany.

Dutch Foreign Minister Norbert Schmelzer said last month that East Germany had a "moral obligation" to pay reparations to the victims of Nazi persecution. He was addressing the Dutch Parliament.

Teachers may resign

Cont'd from Page 1

members of the Hebrew Teachers' Alliance. Although they teach in subsidized schools, their departments and their salaries remain unsubsidized. And, in the words of the brief, "they have never even been offered a logical explanation by any member of the United Jewish Welfare Fund" for this discrimination.

Two members of the study committee did try to provide explanations. Midanik conjectured that at one time, kindergarten wasn't considered part of the educational process: "If parents wanted a baby-sitting service they should pay for it." And Harry Wolfson, immediate past-president of the UJWF, suggested that it was "a question of priorities," with other parts of the educational process considered more important.

The validity of both suggestions was attacked immediately by teachers of both kindergarten and higher grades. "They are laying the basis for later years," one said. Another stated flatly, "I don't think we have to defend the theory any more

that early childhood education is important."

The teachers' brief outlined why they feel their lack of subsidization hurts them and their classes badly. They have no set wage scale and have to bargain individually with their administrations. They must supervise themselves. Their supply budget is very tight. Their classes are too big for one teacher and "a badly underpaid lay assistant." And they have no benefits, most notably no pension plan.

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Lubavitcher followers put Tefillin on a soldier somewhere near El Quneitra in the Golan Heights. Assisting them in their mission, the government transports the Lubavitcher Chassidim in military vehicles, planes and helicopters to visit members of the Israeli Defence Forces at outposts.

Evil spirit is at large in Israel society: Eban

JERUSALEM (JCNS)—

An "evil spirit" is at large in Israeli society which can only be countered by a return to such traditional Jewish values as the love of freedom, tolerance, equality and human brotherhood. This was what Foreign Minister Abba Eban told Haifa University students last week.

In an address, which political associates concede

was "courageous" in the current climate of Israel, Eban spoke of defects in Israeli public life which had been troubling him for some time and which he saw reflected again in the aftermath of the Libyan aircraft disaster. He mentioned specifically the way in which the press was "fed with unfounded material" suggesting that the pilot of the downed air-

craft was unqualified to fly Boeings (he did not say from which official source the material came, but the implication was obvious to anyone who had followed events following the disaster).

When the truth emerged about the pilot's credentials, said Eban, no apology was forthcoming from "those responsible for this strange initiative."

Eban accused certain editorial writers of falsely suggesting that the world press had failed to condemn the Munich massacre while at the same time he criticized Israeli television for failing to reflect the sincere feeling of shock which swept the nation over the loss of so many innocent lives.

The foreign minister, who had clearly reflected at length over his choice of words and had committed them to paper, recalled among others an air action against a Lebanese village acting as host to terrorists in which a number of Druse were killed. "When an authorized government spokesman admits the error and expresses his regret, an outcry is raised in the press

probably means the one in The Washington Post." At this point Mrs. Meir told Rabin to hangup.

The next day her political adviser, Simha Dinitz, telephoned the communications ministry and demanded the dismissal of the offending operators who were found to be students engaged there on a temporary basis.

The incident appears to bear out the observation of the country's leading humorist, Ephraim Kishon, that in Israel it is the population which taps the telephones of the secret police!

Listening to Golda, operators suspended

JERUSALEM (JCNS)—

Two operators at the Tel Aviv international telephone exchange have been suspended after allegedly listening in to a conversation between Israel Prime Minister Golda Meir, and Israeli Ambassador Itzhak Rabin in Washington.

According to an account in the independent daily newspaper Haaretz, Mrs. Meir asked Rabin what he thought about a particular American newspaper article and when Rabin asked which one an operator was heard to remark to another "she



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'Time to start talking of the Yiddishe pelvis

By ROCHELLE CARR
TORONTO—

As two students left the Ross Building at York University last week, one asked the other, "What did you think of that guy?"

They were referring to Rabbi Zalman Schachter, who, with his greying beard, black turtle neck sweater and black beret, looks more like an artist in residence on the left bank of the Seine than a 48-year-old teacher of the psychology of religion at the University of Manitoba.

About 50 very attentive students came to hear the rabbi speak on *The Jewish Aquarian's Head-Space*.

The first 20 minutes resembled a very controlled revival meeting. The rabbi asked everyone to move forward in their seats and chant



Rabbi Zalman Schachter

"umma, umma" in order to warm up the audience and "put everyone on the same wave length." The "umma"

davning was then replaced by chanting one's own name, for the rabbi felt it essential to be able to daven with your own name.

With the audience warmed up and receiving the same vibes now, Rabbi Schachter began to explain how 4,000 years ago the age of Aries began. Then came the age of Pisces—which is just ending and which will be followed by the age of Aquarius. He noted how one Christian thinker feels the age of Aries represented the Father, Pisces the Son and Aquarius will represent the Spirit. But, to the rabbi, the coming of the age of Aquarius will bring with it a greater awareness of the body. "We've talked about a Yiddishe head and heart," he explained, "and we'll now have to start talking about a Yiddishe pelvis."

He seemed much more bent on moving toward the future—the age of Aquarius—than on living in the past. He noted how trying to keep "the old intact and the new at bay leaves you little energy to move up." The old Chassids didn't have this energy problem the way those in Williamsburg and Mea Shearim do today, he said.

To the rabbi, "halacha hasn't taken into account steam power let alone electricity." He went on to say, "I want to keep in touch with the past only in that the past keeps in touch with the now."

Obviously well learned in religion, but also obviously unwilling to accept dogma totally, the rabbi questioned many accepted tenets of Judaism. At one point he stated, "I am looking for a good root metaphor to energize my relationship with God." He thought he might refer to God as "lover" or "friend," but certainly not as "the most high." To him, "this is not a way to energize such a relationship because it depends on a top dog—underdog concept."

This meeting was obviously just a sample of what the rabbi's classes are. His course is billed as a place "where students learn to dance into ecstasy, meditate to insight and calm their bodies."

His rhetoric supports such an atmosphere. Ending his talk and asking for questions, Rabbi Schachter very calmly stated: "I think I will come in for a landing now, because we have to interact."



Included in the current showing of original Israeli fashions at Shalom--Israel at Yorkdale--running to March 31 will be swimwear by Gortex. At left, an orange gossamer-light jersey maxi-dress with a simple but superbly cut matching bathing suit at right.

Israel show at Yorkdale

TORONTO—

Shalom--Israel at Yorkdale from March 22-31, 1973 will be a major event on the spring scene to mark the 25th anniversary of the State of Israel. The many facets of the exciting happening will bring to the general public, the culture and creativity of Israel and will promote the sale of Israeli products.

Yorkdale, Canada's largest shopping centre complex comprising 110 stores and services, will provide the biggest commercial showcase ever held in this country for the talents of Israel's designers and craftsmen.

Many Yorkdale shops will feature a wide range of Israeli commodities and the spacious malls will offer a kaleidoscope of displays, demonstrations, fashion shows and entertainment through the 10-day affair.

The following is a brief summary of a few of the highlights of Shalom--Israel at Yorkdale:

Special exhibits: More than 20 display cases located throughout the gaily decorated malls will feature special exhibits including

ancient and modern jewelry, ceramics, glass, textiles, leather goods, wines, liquors, food products, clothing, stamps, coins, books and art.

Fashion shows: Professionally co-ordinated presentations of fashions from Israel with commentary by Norma Wildgoose will take place several times daily. Audio-visual presentations: Charisma, a lively audio-visual, multi-media, full color pictorial exhibit of this historic old-new land.

Food: Restaurant menus will offer a taste of Israel and the opportunity to sample delightful Mediterranean specialties.

Demonstrations: Several craftsmen will provide focal points of interest by demonstrating the techniques of their trades. Among these will be a diamond cutter; showing the artistry in Israel's leading export industry.

Entertainment: A variety of free entertainment will be provided by performers presenting the distinct blend of East and West in the music, song and dance of Israel.

Books and films: Yorkdale library will feature special displays of books, and short, informative films will be shown at specific times throughout the event.

Zionists join Montreal body on education

(From our Quebec Bureau)
MONTREAL—

The Canadian Zionist Federation has become associated with Montreal's Joint Committee on Jewish Education, joining Allied Jewish Community Services and the Canadian Jewish Congress as equal partners, it was learned here recently.

The new committee composition was approved by the officers of Congress last week, and will most likely be approved by the AJCS officers at the end of March.

The Joint Committee was established in 1972, following a two-year probe into the status of Jewish education in Montreal. The study originally recommended that education be the total responsibility of the welfare fund, but was later modified to include the Congress which has traditionally been concerned with Jewish Education.

The CZF will be represented by 10 members on the committee, as are AJCS and the Congress, with total membership now standing at 30.

Both AJCS and the Congress believe the merger is a logical step to improve the status of Jewish education on the island. Zionists say they are "the arm of Israel" in the Diaspora, and their expertise in the field should be pooled to reduce

duplication and supplement existing policies.

In Toronto, the Central agency is called the Board of Jewish Education.

In Toronto, the CZF has agreed to act as an interested party without official membership on the board. The CZF has agreed to submit materials and resources to the board, and not to approach individual schools independently.

In both Montreal and Toronto, the CZF will act as a resource centre, representing the Jewish Agency department of education in the Diaspora, supplying materials for courses and teacher training.

Funds allocated for Jewish education in Montreal will now also be derived from Allied Jewish Community Services' budget. Although the Joint Committee requested about \$100,000, they will likely receive close to \$60,000.

A large part of the finances will be directed to the McGill University's Jewish studies program, where curriculum has been designed to prepare teachers for Jewish schools.

The size of the budget--the first for the Joint Committee--has raised fears among some concerned community members that Montreal Jewry does not fully recognize the urgency for Jewish education.

League fosters bonds between Jews, Italians

TORONTO—

Representatives from the League for Human Rights of B'nai B'rith and leaders of the Italian community strengthened the bonds of friendship between the Jewish and Italian communities by hosting 600 student teachers from Toronto Teachers College at seminars held at the St. Lawrence Hall.

The Italian Heritage Teachers Institute, which was also attended by John Yaremko, Solicitor General, T. L. Wells, education minister and Dr. S. Angeletti, Consul General of Italy, was one of a series of multicultural institutes promoted by the league.

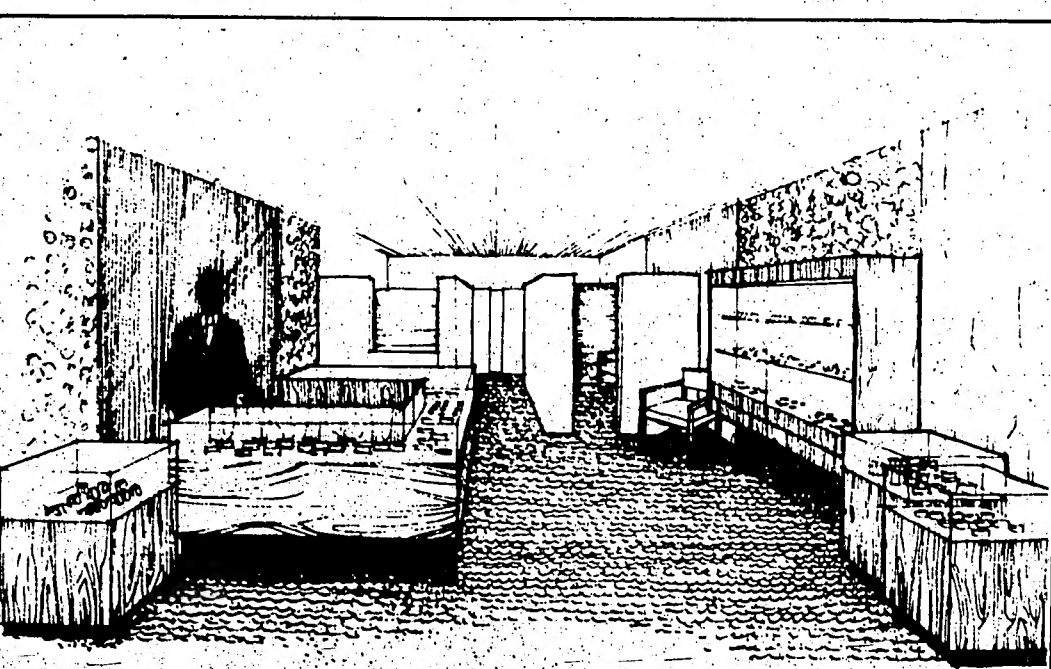
The program included a welcoming address by Dr. A. M. Tarantino, president of the Consular Committee Co-ordinating Italian Welfare Agencies, and a recently released film produced by O.I.S.E. Rev. Roland de Cornelle, national director of the League for Human Rights, acted as moderator of a panel that dealt with controversial issues. The pupils of St. Nicholas of Bari School took part in a skit, a costumed presentation in Italian, and a gymnastic display. Mrs. Florenza Carenza Catalano and Michele Strano of the Canadian Opera Company sang several arias from Italian operas. Elio Madonia,

president of the Federation of Italian Canadian Associations and Clubs, closed the program with a short address.

Coffee sessions enabled the student teachers to meet informally with Italian hosts and hostesses to discuss various facets of Italian life in Italy and in Toronto. It was evident that the students wished to make the most of this opportunity, and many thought-provoking questions were raised. Fred Milner, master of social studies at the college, expressed enthusiasm for both the philosophy and content of the undertaking.

Michael Barchash and Miss Sheila Garber, co-chairmen of the League's Multi-Cultural Committee, stated that the institutes held with the Jewish and Italian communities are an excellent way for groups to become sensitive to the challenges and achievements of cultural groups in our society. At the same time, they go a long way towards eradicating prejudice and misunderstanding.

The co-chairman announced that further institutes are planned by the league. On April 25, Lakeshore Teachers College will learn about the world of Judaism, and May 1 Toronto Teachers College will meet the Black community.



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We will not forget the Holocaust and let all bygones be bygones

Simon Wiesenthal who emerged from the Nazi horror camps to become the embodiment of justice in tracking down the German murderers of millions of Jews, is rebuked in an editorial in the Kingston Whig-Standard. The editorial is captioned "Revenge", which in itself is quite illuminating.

According to the editorial writer way up there in his snug little ivory tower, Mr. Wiesenthal should cease trying to locate the barbarians who found sanctuary in foreign lands after the collapse of Hitler's Reich. The newspaper says his "latest gold mine of revengeful blood-hounding is the discovery that there are about 15 Nazi war criminals in Canada." The word, criminals, is in quote marks.

Blood-hounding? Bringing to belated justice the beasts in human form who compiled the most bloody chapter in the history of the human race? For once, says The Kingston Whig-Standard, let bygones be bygones. Tell that to the survivors of the Holocaust, to the men and women who somehow lived through a period that made the Dark Ages look like the Age of Enlightenment. Tell it to the Jews and non-Jews, whose minds and bodies were permanently impaired by

the sadists who made torture a way of life.

The Whig-Standard calls the Wiesenthal mission one of revenge. We are far from alone in the view that the search for these murderers is a search for justice. Retribution is not revenge. The passage of time does not cleanse these murderers of their monstrous crimes. If there are 15 Nazi war criminals living in Canada, they should be identified, if that is possible, and made subject to due process of the law.

Let bygones be bygones? It is 2,000 years since a Person was crucified in ancient Israel for an act allegedly committed by Jews, and for all those centuries a large part of the Christian world has held us responsible for it.

The Whig-Standard asks us to forget the mass extermination of our people that occurred a little more than 30 years ago; to forget, if not forgive, those who plotted the monstrous crime of genocide. To let bygones be bygones.

This is our answer to the gross insensitivity displayed by The Whig-Standard: We will not forget the Holocaust nor the Nazi murderers who perpetrated it, but we will not saddle the German people with this guilt for the next 2,000 years.

Soviet Jews justified in fight against disgraceful ransom tax

The "diploma ransom" is in contradiction to the greater official indulgence shown recently towards emigration under the constant pressure of mass applications by Soviet Jews. In spite of difficulties and humiliations, the number of those seeking to emigrate has been steadily increasing. Mrs. Meir has recently said that nearly a hundred thousand applications are pending. The "diploma ransom" places a formidable new obstacle in the path of Soviet Jews.

The press in five continents has criticized the Soviet attitude, and many governments, parliaments and, particularly, scientific and academic bodies in the West, which maintain regular contact with their Soviet counterparts, have come out in support of the demand to rescind the ransom regulation. The Soviet authorities have revealed a certain sensitivity to the international public outcry and Soviet propaganda has worked out elaborate apologies to explain away the regulation.

The ransom remains completely incompatible with the elementary principles of human rights. In no democratic state is such a practice to be found, not even in those which suffered badly from the "brain-drain". In the 1950s, many highly-educated Europeans emigrated to the United States, and not one was asked to reimburse his state for the cost of his studies.

In the USSR itself, scientific and statistical authorities are on record as showing that, in fact, any person with a higher edu-

cation repays the state for his education in the course of four years of work. The right to emigrate is recognized in every civilized country in the world as a fundamental human right.

Absurdly, an education ransom is now being imposed by the USSR, a technological power of the first magnitude, one in which there is no shortage of scientists. It is even less excusable in view of the fact that the Jews constitute only 1.1 per cent of the Soviet population and that only 14 per cent of them have received higher education.

Recent events in the Soviet Union have shown that the "diploma ransom" is not the last or the worst attempt to discourage academically-qualified Jews from applying for exit permits for Israel.

The increasingly harsh measures taken by the Soviet authorities against pro-Israel Jewish intellectuals and scientists have become notorious. There have been disconnections of telephones, irregular conscription into the army, accusations of hooliganism or of "parasitism" levelled against Jews who were dismissed from work when they applied for exit permits to emigrate to Israel, and threats of prosecution.

If a state robs a minority of its right to uphold a national and cultural identity, can that minority be prevented from fighting to regain its identity and the right of repatriation to its free, historic homeland?

From a pamphlet issued by the Information Division of the Ministry for Foreign Affairs, Jerusalem.



The future of Jewish institutions appears rather gloomy for India's 6,000 to 7,000 Jews. The Jewish Chronicle News Service reports there are no answers to problems there.

Indian Jews have to decide the future of synagogues

By M.D. JAPHETH
BOMBAY (JCNs)

The Jews of India once numbered 25,000 or 30,000 but when the call from Israel came they went in their tens, their hundreds and even in their thousands—and today only a bare 6,000 to 7,000 remain in the sub-continent. A few years from now, their number will be reduced still further.

India's loss is, of course, Israel's gain. Practically all the Jews of India who have made Israel their home have done, and are doing, extremely well.

But their departure has created problems, some of them of a serious nature. For instance, while human beings can move from one country to another, buildings cannot. Which brings the Jews of India face to face with a big question: What are they to do with their congregationless synagogues?

Some leading Jews are trying to solve this problem, slowly and bit by bit, literally speaking. Sifrei Torah, holy books and other such articles have been making their way to Israel, where there is a growing demand for them.

The synagogues, however, many of them magnificent structures, are still in India. Most of them are empty, silent reminders of the question: What happens now?

In May, 1970, an all-synagogue convention was held at the Gate of Heaven Synagogue in Thana, a suburb of Bombay with a sizeable Jewish community. The key figure at this meeting was Judah David, president of the Thana Synagogue and president, at the time, of the United Synagogue of India. Those present discussed at length what to do about India's unused synagogues but there have so far been no practical results.

In Cochin and the outlying districts there used to be seven synagogues. Now there are four. Four have closed and two were demolished after all the holy articles were removed.

In Madras, the Jewish cemetery, in which some tombs are several hundred years old, faces extinction. Some members of the small but still active Cochin community are working

to have the still intact tombs removed to their part of the country.

The suggestion that seems most likely to be adopted is to give the remaining synagogues to the Indian people with the stipulation that they be used only as schools, cultural centres, museums, and so on.

The authorities of a synagogue in one town near Cochin are entertaining the idea of using it to house a museum in which the entire history of the Jews of India will be depicted.

Shelim Samuel, a prominent member of the community, a supreme court lawyer and head of quite a few communal institutions, considers that the Jewish population of India should not be reduced to less than 5,000. "There should be Jews in the important commercial centres like Bombay, Cochin and Calcutta where there are a number of institutions and trust funds, and these should not be allowed to lapse."

"There is great scope for the Jews in India and, in keeping with the traditions of the past, they can contribute to the economic and social uplifting of the country, and at the same time, serve as a link between Israel and India," he has declared.

The story is quite different as far as the Sassoon synagogues are concerned. There are three of these, two in Bombay and one in Poona. The latter is a red structure that is famous far and wide and is one of the most beautiful in the world.

Whether India's remaining Jews stay or leave, there is going to be no change whatsoever in the use of these synagogues.

Albert Manasse, life president of the Sir Jacob Sassoon Charity Trusts, intends to abide fully by the ruling of Rabbi Silman Houghi Aboudi, formerly a member of the Chief Rabbinate of Israel, that there should be no sale of any synagogue in a city or a town in any circumstances whatsoever, and that synagogues in such places should be maintained at all times.

Meanwhile, the Jews of India grow fewer and fewer and their problems increase. So far, no answers to them are in sight.

ask the rabbi

Did Moses write

the last passage?

1. We are told that Moses wrote the whole of the Pentateuch. Did he also write the last passage dealing with his death and his epitaph starting "And there has not risen a prophet since in Israel like unto Moses?"

RESPONSE

According to the Talmud (Baba Batra 14b-15a) this question was discussed in the second century. R. Simeon said that Moses did write this passage, at the command of God, with tears in his eyes but R. Judah or, according to others, R. Nehemiah, said that the passage was added after Moses' death by Joshua. In the Middle Ages Abraham Ibn Ezra, in his commentary to the final chapter of the Pentateuch, appears to hint at the view that this whole section must have been written after Moses' death. In other parts of his commentary Ibn Ezra similarly hints that one or two verses in the Pentateuch, otherwise anachronistic, could not have been written by Moses.

Biblical criticism today, even of the most conservative kind, generally holds that numerous other passages are post-Mosaic. While such views are clearly at variance with the idea of verbal inspiration to Moses and are consequently vehemently rejected by Orthodox Jews, many religious Jews believe that it is quite possible to make the necessary readjustments to our understanding of revelation without detriment to the status of Judaism as a revealed religion. It might also be mentioned that nowhere in the Pentateuch itself is the claim made that it was written in its totality by Moses. On the contrary, the impression one gets from the plain reading of the text is that the Pentateuch is a work about Moses, referring to him in the third person, not a work by him.

2. Why is it that Hoshanah Rabah never occurs on Saturday?

RESPONSE:

The rabbis, in the process of arranging the calendars used by the Jewish people, worked it out so that Hoshana Rabbah is the occasion on which the willow twigs are beaten. This was a matter of paramount importance for the observance of the day. Such an activity could never take place on the Sabbath since it would be forbidden to do this on the Sabbath. As a consequence of this arrangement Rosh Hashanah can never fall on a Sunday (i.e. the first day of Rosh Hashanah).

3. What is the Halachic ruling on entombment in a mausoleum above the ground? Does Jewish law require burial in the soil?

As we know from the archeological evidence and from statements in the Talmud, it was the practice in rabbinic times to bury the dead in mausoleums, caves and the like, not necessarily in the soil. But the established practice now, and has been for a long time, is to bury the dead in the soil itself, with a mausoleum, when it is erected, above the grave itself.

Urban problems caused by incredible growth hit Israel

By DR. ALBERT ROSE
First of two articles

For a Canadian visitor to Israel after an absence of five years (August 1967), the first reaction must be one of incredible change and growth.

Incredibly can be a marvellous reaction for a traveller but the odor of the fumes emanating from vehicles on the highway brings one sharply back to reality—the reality of a rapidly expanding economy, of expanding urbanization, of urban problems that are social as well as physical, and the reality of poverty.

The population of the state of Israel has now reached three millions, which is more than a threefold increase in 25 years. The greatest factor in this increase is immigration, which will approximate 45,000 persons in 1972. A similar rate of immigration to Canada would be 300,000 persons and we are currently running at a rate of about one-third of that figure.

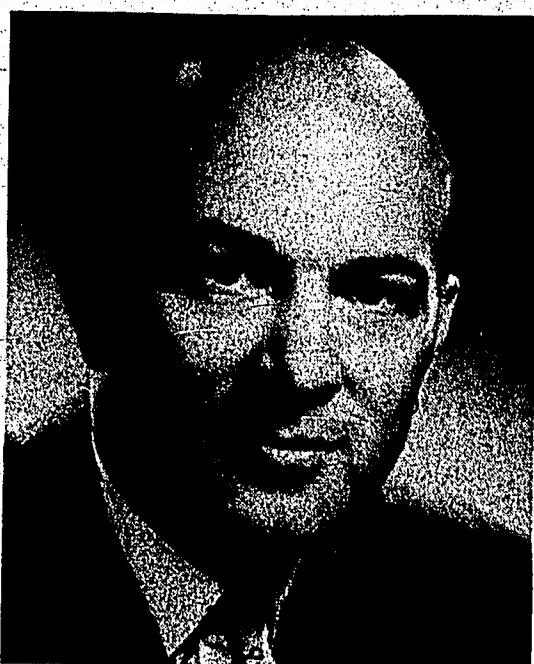
The basic facts of population are, of course, the basic facts of economics. The distribution of population on a geographic basis is equally important and it is now clear that Israel has a serious problem in population dispersal. The three largest cities (Tel Aviv, Haifa and Jerusalem), when considered as metropolitan areas, include more than half the total population of the state; and other urban areas are growing rapidly.

The Israelis have been extremely pro-

ficient in creating new towns and in encouraging their growth and development, and to this end they employ their fiscal policies, housing policies, manpower policies, and their overall policies with respect to trade and development. Nevertheless, new towns which started from scratch less than 15 years ago (that is, with near zero population) have reached more than 25,000 persons; they are slated to reach 50,000 to 60,000 persons by the end of the decade; and they could easily reach the basic size of metropolitan areas, that is, 100,000 persons in the central urban core, within two decades.

Israel is a rapidly expanding economy, with a growth rate of 8.5 per cent in real terms in 1971, according to the Central Bureau of Statistics. The main factors in this growth are defence industries; immigration services, including housing; investment which, during the past few years, has been based upon an enormous capital inflow plus the immigration of skilled labor; and, finally, but in my opinion far down the list, comes the fight against poverty.

On the other side of the ledger is a continuous and mighty struggle against inflation. The general level of prices during the 1960s rose about 6 1/2 per cent per annum, which would be about 50 per cent greater than in Canada. In recent years, however, the price level has increased by 12 per cent to 13 per cent, although the prediction for



Dr. Albert Rose

1972 is 9 per cent. The Israelis are by no means thrilled with the prospect of a rate of inflation two to three times that in Canada and the United States. On the other hand, they take comfort in the fact that this is a relatively modest increase by comparison with other developing and underdeveloped countries in Africa, Asia, and South America.

Rates of interest are extremely high in Israel by comparison with the North Ameri-

can experience. The current rate in October, 1972 was 12 per cent to 14 per cent; rates to ordinary borrowers by lending institutions were greater still; and conventional first mortgage loans were running 16 per cent to 18 per cent per annum. Saving accounts with deposits guaranteed for five years earned 9 per cent.

The overall management of growth and development in Israel is evident in a national plan whereby the government has determined that there are three basic geographic areas of growth. These are listed simply as Development area "A", Development area "B", and all other areas. This development plan was legislated essentially as a law for the encouragement of capital investment and the previous reference to the use of fiscal policies, manpower policies and housing policies will thus come into focus.

In the most preferred area, Development "A" (which includes the port of Eilat, as an example), the state will make an outright grant of 30 per cent for investment in machinery, equipment, buildings and site development, as well as additional loans to a maximum (in grants and loans) of 70 per cent of fixed assets at an interest rate of 6 1/2 per cent.

These arrangements, it must be emphasized, are available for industrial enterprises owned in Israel or by a foreign company. In short, the law is designed to attract foreign and local capital to develop the pro-

ductive capacity of the national economy, to increase exports and reduce reliance on imports, to absorb immigrants, and to develop the underdeveloped areas of the country. An investment which would qualify for these special arrangements applies for "approved enterprise status." The rate of interest should be noted by comparison with conventional rates, which are two or three times as large.

In the "B" priority area (which includes Beersheba, Safad, Jerusalem and other places where industrialization still has room to grow) the grant is 20 per cent, the total of grant and loan is 60 per cent, and the interest rate is 8 per cent. In other areas (such as the area along the Mediterranean coast from Haifa to Ashdod) the total of grant and loan is 50 per cent and the interest rate is 9 per cent.

The social and economic significance of this overall plan of development can only be understood when one examines a whole series of other significant socio-economic policies. For example, the overall objective is to divert population from the major metropolitan area of Tel Aviv, which will soon have one million persons.

Dr. Albert Rose, Dean of the Faculty of Social Work at the University of Toronto, was a member of the First Canadian Economic Development Mission to Israel, last October. This mission was sponsored in Canada by the Israel Aliyah Centre and the Canadian Zionist Federation, and in Israel by Tour Ve'Alah.

Pharisees were not as strict as portrayed, Israeli archeologist Yadin declares

By ROYSTON ALLEN
CJN Israel Correspondent
JERUSALEM—

An Israeli archeologist has suggested the Pharisees of Jesus' time were not as strict as the New Testament makes them out to be.

Prof. Yigal Yadin, professor of archeology at the Hebrew University here, told a gathering of biblical scholars that "the impression one gets from the image of the Pharisees as reflected in the New Testament seems to be incorrect."

The remark was made as the end of a lecture on Prof. Yadin's work dealing with the Dead Sea Scrolls—in particular the Second Temple Scroll.

A Jewish sect known as the "Essenes," is believed to have written most of the Dead Sea scrolls.

The Essenes, who are the authors of this scroll, appeared to be more extreme than the Pharisees," Prof. Yadin said when interviewed in his home here. "The Pharisees were far less legalistic than was supposed. In effect, they were the most liberal of the sects of the Second Temple rather than the most extreme.

"It is a strange twist of history that it was precisely the Essenes who influenced Christianity more than any other Jewish sect."

He explained that the early Christians—seeking to sever themselves from Mosaic law—were strongly influenced by the Essenes who had also cut themselves off from the religious establishment in Jerusalem.

Many scholars have linked Jesus Christ's teachings with the group which lived in the wilderness near the northwest corner of the Dead Sea, a very remote but beautiful and inspiring area.

They were a monastic society according to a number of historians, among them the first century Jewish historian, Flavius Josephus. Jesus is supposed to have spent a great deal of time in the bare rocky sector where the Essenes had their main base—the Qumran section where the Dead Sea scrolls were discovered.

Some schools of thought hold that Jesus was a member of their group who broke away from the strict discipline to preach and bring the word of God closer to the Jewish people, an act that reportedly did not find favor in the eyes of the Pharisees.

One noted Israeli anthropologist, Prof. Nicu Haas, believes that the Qumran community was a kibbutz-like commune that included women and children. He based his theory on 11 skeletons dating from the second century A.D. which were found at the Qumran cemetery, 12 miles south of the cave where the Dead Sea scrolls were uncovered 26 years ago.

These remains were of six men, four women and a child. Haas cited them as "con-

clusive proof" that the sect was not the all-male community as previously thought.

Over the centuries the Pharisees have often been portrayed as strict guardians of the Jewish law as they saw it and the Essenes as a less fanatical but nevertheless idealistic group.

Both of these impressions may be incorrect and, as Prof. Yadin remarked, the positions reversed with the Essenes the more fanatical of the two.

The actual references to the Pharisees in

the New Testament, however, refer more to them as hypocrites than fanatical followers of Jewish law. At one point described in Matthew 23:3, Jesus told his disciples and the gathered throng to do what the Pharisees said and not to follow their example for "... they say, and do not."

Other points in the New Testament (in particular Matthew 23:23) refer to the Pharisees and the scribes as hypocrites who got bogged down with the splitting of hairs and who "... omitted the weightier matter of the law, judgment, mercy and faith."



U.S. Phantom plane looms in background as child accompanies daddy to work.

Each oleh receives in writing all critical information relating to important rights

Dear Editor:

I wish to comment briefly on Royston Allen's letter of last week (March 9). Now, three months after the institution of the latest changes in customs regulations, it is generally agreed that their impact on the rights of olim from western countries is minor indeed. The article (Jan. 26, 1973) was described by myself as exhibiting "a marked tendency toward exaggeration." In view of his latest effort, my comment becomes an extreme understatement.

In my letter, I pointed out three basic omissions in Allen's article. He commented on only one of them—the least important—that dealing with duty free parcels.

Each oleh receives, in writing, all critical information relating to his important rights, i.e. housing, mortgage, customs and income tax exemption, foreign currency etc. This communication serves to minimize the information gap resulting mainly and inevitably from verbal commitments.

In light of this fact, and due to existing communication links between Israel and the Jewish community abroad, the claim that "inaccurate information is responsible" for the return of many olim, is outrageously superficial with slanderous implications. Allen should investigate on his own initiative, aliyah motives rather than simply quoting others.

Aliyah is too vital to Israel; too much of a priority to be discredited by sensational journalism on one side and "Aunt Minny" arguments (relating to the Londs-maschaft business) on the other.

Joshua Bar-El
Executive Director
Israel Aliyah Centre
Ontario Regional Office
Toronto, Ontario

Dear Editor:

I note that your Feb. 16 issue carried an announcement concerning shortwave broadcasts from Israel to Canada. I have been monitoring the Israel Broadcasting Authority transmissions over the past year and can offer the following information for those planning to listen to these broadcasts:

1. The exact frequencies are 9,645 kilohertz, 9,009 khz. and 11,960 khz. A new frequency in the 41 metre band is 7,225 khz. Since most shortwave receivers are calibrated in kilohertz rather than metres, this information might prove useful.

2. Reception reports should include a comment on the strength of the signal, whether there is any flutter, fading, interference from other stations, etc. Also there should be a brief description of what was heard. Include the date, time and frequency which was monitored. Your efforts will be rewarded with a post card confirming your reception. Reports should be sent to Israel Broadcasting Overseas Service, Jerusalem.

3. Shortwave listening requires a great deal of patience and practice. If you cannot hear the transmission on one frequency, try another. At present the best frequencies are 9,009 and 9,625 for the night broadcasts. Also because of atmospheric conditions, you may not be able to hear anything at all for several days or even weeks. When conditions are good, reception may be excellent for several weeks. Don't expect success on your first try.

4. For those interested in transmissions in Hebrew, Yiddish, Russian and several other languages, a complete schedule can be obtained from Israel Broadcasting.

A. Horovitch
Barnwell, Alta.

Dear Editor:

To my surprise Rabbi W. Gunther-Plaut considers the generous support the United States renders to Israel as a liability, since, according to him, "a world-wide campaign aimed at undermining the power and inner strength of the U.S. would focus on Israel." (CJN March 9.)

I won't try to comment on the numerous observations and arguments Rabbi Plaut brings up in order to warn the members of his synagogue of future terrible repercussions they would have to suffer in consequence of the connection between the U.S. and Israel; primarily thought I take an exception to the rabbi's assertion that there is a world-wide campaign against the U.S.

Quite the opposite, United States and President Nixon with his adviser Dr. Kissinger earned trust and admiration not only with their friends but with their former enemies. The big powers Soviet Union and China are extremely interested in the state of affairs towards the U.S. as it exists now and that heightens the hopes of early successful negotiations between Israel and Egypt.

No Jews need become panicky because of some potential increased anti-Semitism. Through centuries we were up to all the or-

deals and enmities we encountered; we shall be up to them in the present, to my opinion, very favorable conditions.

V. White
Toronto

Dear Editor:

The crux of the whole Mideast problem is the Palestinian refugee problem. Since 1948 a generation of human beings have lived in squalid camps, better suited for animals than people. They have been used as apolitical pawns by unfeeling Arab demagogues, whose own regimes are insecure, thus allowing these weak and cowardly presidents to try to unite their frustrated people in a common cause against Israel. Except possibly for Bourguiba of Tunisia, these Arab leaders are below contempt.

Israel is strong enough now to tackle the problem of refugees and she should agree to compensate those Palestinians who have a legal claim on any land which was seized during the war in 1948.

Israel should allow any and all the original refugees and their families to resettle within her boundaries. This may sound like folly to some, but the numbers would not be so great, as many would prefer not to return to their former land, but instead emigrate to a neighboring Arab land, probably Jordan. These two concessions on the part of Israel can bring nothing but good results. The suffering of the people will come to an end. The main issue that unites the Arab League, the refugee problem, will be defused once and for all.

World public opinion would be influenced favorably by the Israeli initiative. The more moderate Arab states—Tunisia, Morocco, perhaps even Jordan and Lebanon—might feel obliged to recognize Israel as a state. Finally the sphere of influence that the Soviet Union has built up in the area will be greatly reduced. The cost to Israel and her friends might total \$3 billion; surely a small price to pay for increasing the prospects for a lasting peace in the area.

Anyone who has a true desire for peace in their area, feels some true compassion for the plight of the poor devils in the camps, and can give up the vicarious enjoyment of seeing the Israelis victorious in war after war, should give serious consideration to these proposals.

Wayne Feller
Toronto

Women are coming, Women are coming!

By J.B. SALSBERG

I honestly don't think that I ever was a "male chauvinist." From early youth I participated in the performance of household duties in my parental home. It was quite a normal way of living in those days for the older children of an increasing flock to share in doing what had to be done around the house. In retrospect it looks as if it had been quite a civilized way of life. As a matter of fact I continued that way throughout my life.

What may have also contributed to the shaping of my attitude and behavior in this area of living was the fact that the "women in my life" could not be considered as "unequal" or "inferior" by anyone except, perhaps, by the most insecure of males... With such a background and with such a life-long style no one can rightly accuse me of male chauvinism. Nevertheless I consider it necessary to alarm our Jewish manhood with the cry: "The women are coming, the women are coming!"

True that the bible and Jewish history record the prominent role of women in the early, formative stages of our involvement as a distinct people. Nor can one forget that a woman, Golda Meir, is presently the prime minister of Israel and the most prominent of all Jews. But, for a very long stretch of our history the role of the Jewish woman was not merely relegated but actually regulated to the background. Now however it seems as if the new economic and social patterns of life (and the new philosophies and ideologies that those new social patterns bring in their wake) are shattering the old barriers and Jewish women are streaming with vigor and determination to the fore. Wonderful, but...

As for the meteoric rise of our women to positions of leadership and prominence I am as qualified a witness as anyone else. For a number of years now I have addressed the most varied and the most numerous Jewish associations of men and women. So, believe me when I tell you that the female takeover becomes more apparent from year to year. Moreover, the trend reveals not merely a relative but a real rise in competence and self-assuredness on the part of the ladies that is rapidly surpassing the expertise of the men.

This fact was illustrated to me last week when I addressed a lodge (men) and a chapter (women) of the B'nai B'rith in succeeding evenings. The women had it, as they say, by a mile. By comparison the ladies showed far more competence, far more fluency and far better organization in the conduct

of the meeting and in the efficient and rapid handling of the matters before them than was shown by the men. (Al-right, brethren, what's true is true.)

I find the same trend in the Zionist camp. Hadassah is far more alive and active than are the men's groups. In the synagogues the men may not be ready to admit it but it seems to me that the sisterhoods are rapidly overtaking the men. A similar development is also found in the secular sector of our community. As for the Council of Jewish Women, they seem to prosper without men. And—hold your breath, you traditionalists—the next president of the oldest and one of the largest synagogues in Toronto will be a woman! (Question to the rabbis: Will one be allowed to make a "shecheyanu" on that occasion?)

But what I really want to emphasize to the men on this occasion is that our way of life is rapidly leading to a transfer of responsibility for the education and upbringing of the children from the man to the woman in more and more Jewish homes. Now, I do not suggest that the mothers are less able than the fathers to perform this paternal duty. What is worrying me is that the fathers are becoming less and less able to do it.

This is, of course, not a universal phenomenon. But I believe that generally speaking this is true. The young male parent today seems to become submerged in the performance of his "duties" as the provider and he gladly lets his wife "run the house and the children." Altogether too many young men also seem to discontinue their education after they graduate or become absorbed in the struggle to provide. The young mothers, on the other hand, seem to continue their adult educational efforts in far larger numbers.

So what will become of such trends? A lot of good, I believe, providing our young fathers wake up before it will be too late.

As for women's prominence and their assumption of responsibilities in all spheres of Jewish life I say that it is all to the good and long overdue. Let no insecure male attempt to stop it for he will be washed unto the rocks of greater insecurity by the waves of equality that are changing the contours of Jewish life.

But the men had better rearrange their lives so as to keep up with their wives and with their children in knowledge, in awareness and in involvement. There is no return to the good (?) old husband and wife relationships.

Men, act before it is too late for the women are coming, the women are coming! In fact, they have already arrived! Welcome, ladies.

Colorful and picturesque, yet...

Life was very hard for rebbe and family

By BEN KAMINKER

Ben Kayfetz has written a very fine descriptive article about the Rebbe and his four sons. Kayfetz tells about the interested spectator who came once a year at Simchas Torah to enjoy "the most rewarding experience of watching the rebbeim and their disciples offer their joyous and unrestrained thanksgiving."

Unfortunately, the rewarding experience of the Simchas Torah spectator did little or nothing to sustain the rebbe and his wife and four sons (and daughter) in their "swelling-cum-synagogue." I happen to know something about this since my late father, Abraham, alovah shalom, better known as Avrumel, one of the rabbi's most loyal friends, and president of the congregation for many years, had more than his share of this responsibility.

Except for one or two, the rebbe's followers were not blessed with much of this world's goods. More than once in the winter time, the supply of heating fuel (coal of course, in those days) was down close to the last shovelful. My brother-in-law, Larry Saunders, tells the story of how he complained about the cold at a mincha service, to which my father replied, "bist kalt, shokel sich."

I remember the "dwelling-cum-synagogue" when it was dwelling-sine-synagogue. When the pere-de-famille first arrived in Toronto (around about 1921 or 1922) there was, as yet, no synagogue on the site. That came later. So a tent was pitched, and services were held in it. I should know because I was called to the Torah for the first time in the tent and received a blessing directly from the Stettener Rebbe himself. Can any reader boast a similar experience?

Kayfetz's description of a personage who he presumed (wrongly) to have been the Gabbai, is priceless. There is no mistaking the late Mr. Lipson. Kayfetz, however, fails to mention one of the most distinguishing aspects of his appearance—every bit as distinguishing in that company, as his military bearing or his British-inflected English—his beardlessness.

Kayfetz is mistaken when he says the balcony collapsed under the weight of hordes of guests at Isaac's wedding. It wasn't the balcony that collapsed. The balcony (in the shul) had received the acid test of full design load more than once and had stood up; although I confess that as a student architect, I had some qualms about sitting underneath it on Kol Nidre night.

On such a night, the balcony (for women, of course) was packed to capacity, as was the main floor. Those who came then, were not just interested spectators. They came, many of them members of other synagogues, young and old and from all walks of life, and contributed to the annual appeal for funds; an appeal generally conducted by my father who measured his eloquence by the results obtained.

It was the roof over the succah, the connecting link between synagogue and dwelling, which collapsed. Presumably, this had been floored over to provide more space for the anticipated crowd.

Colorful and picturesque? No doubt, for the spectators—but not I think, for the rebbe and his followers. For them, life was hard and real, and earnest. They were fully aware that their way of life was not the fashion of the day. And yet, they clung to it, out of conviction and love of Judaism.

Organizations and People

what's new...

by Miriam Herman

SHALOM ISRAEL

North York Public Library is celebrating Israel's 25th anniversary! Israel Night, a three-film offering of *The Kibbutz*, *The Children of Israel* and *Jerusalem: Centre of Many Worlds*, is scheduled at Bathurst Heights Library for Tuesday, March 27, at 7:30 p.m. (no admission charge). Also at that branch throughout March, Hashomer Hatzair, the Zionist Youth Organization, is having a display of books and pictures on kibbutz life to mark the movement's 50th anniversary. And during Shalom—Israel at Yorkdale be sure to drop by the library there for a display of Jewish art, books on Jewish life, films, and the 16-volume *Encyclopaedia Judaica*.

PASSOVER PROGRAM

And on the subject of libraries—The Jewish Public Library, in anticipation of Passover, has programmed two visual lectures—a rare collection of Pesach Hagadot on color slides to be shown and narrated by the collector, Larry Levenstein. Sunday, March 25, at 2 p.m. has been set aside for young students and parents. The adult community is invited for Monday, March 26, at 8:15 p.m. And for added entertainment, Cantor Israel Meller of Shaarei Tefillah Congregation will lead the audience in traditional Passover songs.

ART IN BLOOM

For art lovers—and others—Beth Emeth Bais Yehuda Sisterhood's Art Adventure '73 opens with a preview showing and sale (and cocktails) on Sunday, March 25, at 8:30 p.m. at the synagogue on Elder St., Downsview, and continues through Monday and Tuesday from 1-10 p.m. The show features Canadian artists including the work of the late Montreal artist Chaim Shlossberg. Door prizes are listed as a bronze sculpture by J. Nestel and an oil painting by Neubacher.

A dialogue on *Woman in Art* takes place at Simpson's downtown store (third floor) on Tuesday, March 27, at 1:30 p.m. with Helene Mazlow, art dealer; Jules Heller, dean of fine arts at York University; and Pat Fleisher, artist-journalist. This panel discussion is in conjunction with Aviva Chapter of Hadassah's annual art show which culminates with an auction at the Inn on the Park on Saturday evening, April 7. Meanwhile you can view the exhibit's more than 100 pieces of art at Simpson's Avon Galleries until Thursday, April 5.

A BLESSING ON YOUR BREAD

A wide variety of kosher foods available in Toronto will pose a challenge

to the students competing in a brochure contest at Eitz Chaim Schools on Sunday, March 25. At a Fathers and Sons Brunch, the semi-finalists will be tested on the brochures (blessings) for 550 different types of food. The winner becomes school champion. The event will also feature a piano recital by Avraham Ellis, grade 5; a d'var Torah by Yossy Kipper, grade 8; and songs by the grade 4 choir boys choir.

SUCCESS STORY

Shalom, the Zionist Organization of Canada color T.V. program is ever-expanding—it keeps adding stations to telecast the show. The latest additions include St. Catharines, Sarnia, Owen Sound, Collingwood, Midland-Penetang, North Bay, Thunder Bay, London and Hamilton. In the Toronto area, Etobicoke joins the seven cable networks already carrying the program. That makes 20 Canadian cable networks so far.

BIBLE SPECIALISTS

The 14th annual Bible contest, under the auspices of the Board of Jewish Education, takes place in the auditorium of the Association of Hebrew Schools, Bathurst St., on Sunday, March 25, at 9:30 a.m. This year, in recognition of Israel's 25th anniversary, students were required to bone up on selected chapters dealing specifically with the establishment of the Jewish state, in addition to the major books of the Bible. Local contest co-ordinator Chaim A. Cohen has announced that top students will participate in the first annual Canadian Bible contest.

FOR THEATRE GOERS

Footlights will be ablaze in Beth Tikvah Synagogue's auditorium on Saturday and Sunday, March 31 and April 1, and Saturday and Sunday, April 7 and 8. That is when the Beth Tikvah Drama Guild is staging George Bernard Shaw's classic, *Back to Methuselah*, with Rexa Tward directing. Curtain time is 8:30 p.m.

RECONSTRUCTIONIST NEWS

The first major event for the Reconstructionist Synagogue of Toronto is set for the weekend of March 30-31 when their guest will be Arnold Rachlis, a member of the first graduating class of the Reconstructionist Rabbinical College of Philadelphia. He will be conducting the Sabbath morning service, March 31, being held at the Town House, Eglinton Ave. W. at 10 a.m. The Jewish community is invited to attend. The Toronto group was formed last fall to reflect the philosophy of the Reconstructionist movement founded by Mordecai M. Kaplan.

Alternative advisory service is available

By KAREN ENGELBAUM
TORONTO—

For anyone in the community with a problem, be it emotional, personal or social and who is just a bit apprehensive about approaching one of the established community agencies, there is an alternative.

It is simply called a personal advisory service and is run by B'nai Israel Beth David Synagogue. An occasional advertisement in The Cana-

dian Jewish News and a notice on the synagogue's bulletin are its only publicity.

In an interview with The CJN, Rabbi Albert A. Pappenheim of the synagogue related that about three years ago the congregation began to receive "a growing number of calls from people who wanted some sort of counselling, at the very least, someone to talk to."

The matter was brought to the attention of the syna-

gogue's social committee where it was decided a small service which offered people an opportunity to speak to a qualified person for a short time would be initiated, he said.

The service has the advantage of being located directly in the community, of being small and flexible—things which evade a larger service organization, Rabbi Pappenheim explained. It uses one part-time professional.

The service has proved itself to be successful, according to this year's counsellor, Marion Soloway. Mrs. Soloway, who received a masters degree in social work from the University of Toronto, says that people of all ages have responded to it.

There have been no program "drop-outs" and all session have had an agreed ending, she said. Problems ranging from marital ones to parent-child relationships

have brought out people to seek counselling.

The service, often refers people to other community agencies or professional help—whichever is suitable, but, in many cases people are able to solve their problems in just a session or two, she said. Many only require someone to talk to.

Despite its small size, the service is completely confidential. The synagogue does not keep records or ask the name of callers.

U.S. educator rates Eitz Chaim with more effective institutions

TORONTO—

The Eitz Chaim day school ranks with the more effective Jewish schools in Canada and the United States, in the opinion of a noted Philadelphia specialist in education.

Dr. William W. Brickman, professor of educational history and comparative education at the Graduate School

of Education, University of Pennsylvania, carried out a study of Eitz Chaim last June. He visited and evaluated the Toronto institution "with as much depth and detachment as possible during a short time span of a little over a week."

On the basis of his study, Dr. Brickman reported that

Eitz Chaim "represents a significant contribution towards the advancement of Jewish education and values among the children and youth entrusted to its care." He summarized his impressions by describing the school as "dedicated to the advancement of historic and practical yiddishkeit, as well as to the preparation of young men and women for full participation in Jewish communal life."

Dr. Brickman said the graduates of Eitz Chaim have passed the critical scrutiny of yeshivot with very high standards, such as Telshe.

Basketball trials to be held March 31

TORONTO—

Final trials to select the members of the basketball team to represent Canada at the Maccabiah Games in Israel will be held in Toronto, March 31 and April 1, 1973.

The trials will be held at the Northern Branch of the 'Y' at 4588 Bathurst Street. Coach Ruby Richman estimates there will be approximately 25 players at the final trials made up of 16 players selected at preliminary trials held in Montreal.

three players from British Columbia, two from Manitoba, two from Nova Scotia and Newfoundland and players selected from preliminary trials to be held in various centres throughout Canada.

Preliminary trials have been scheduled for Toronto for Monday, March 26, 8:30 p.m. at the Northern 'Y'. These trials are open to all persons eligible to compete in the Maccabiah Games.

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Aba Gefen

A book written by Aba Gefen (known to Torontonians during his tour of duty as Israeli Consul General here from 1967-71) is being published in English for the first time—it has already appeared in Hebrew and Spanish. The book, *Unholy Alliance*, tells of the Jew reborn and exposes the hatemongers of today, all diametrically opposed to each other yet all banded together against the Jewish state—hence an unholy alliance. Dr. Gefen is presently head of the culture and science department in Israel's foreign ministry.



Rabbi Israel Wohlgeleitner

One-time Torontonians Rabbi Israel Wohlgeleitner was honored at a testi-

monial dinner in New York recently for his 10 years of service at Young Israel of Fifth Avenue—an honor which included a certificate for a trip to Israel. The son of the late Rabbi Jacob Wohlgeleitner, longtime principal of the Talmud Torah Eitz Chaim school, he received his ordination at Yeshiva University's Rabbi Isaac Elchanan Theological Seminary. Besides serving as rabbi at Young Israel of Fifth Avenue, he is a professor of talmud and Jewish philosophy at Yeshiva.

Three young Torontonians will be among the 13 high school students from this side of the ocean to participate in the annual International Bible Contest in Jerusalem this May 7, Yom Haatzmaut. Daniel Eisen, Leora Marcovitz and Mindy Wenner, along with the American winners of the national Bible contest held in Canada and the U.S. last May, leave for Israel at the end of April. While there they will be staying in a bible camp near Jerusalem with other participants from all over the world.

The chairman of the youth committee of the Canadian Zionist Federation, Central Region, Chaim Cohen has been appointed director of Camp Massad, a Hebrew camp for boys and girls—Mr. Cohen currently serving as educational director of B'nai Israel Beth David Synagogue and acting associate director of the Board of Jewish Education, is a graduate of Bar-Ilan University in psychology and has a master's degree in education from Yeshiva University.

A Jewish airforce officer is among the American POW's recently released by the North Vietnamese. Captain Edward A. Brudno, a Massachusetts Institute of Technology graduate, was shot down over North Vietnam in October of 1965. It is thought that there are about a dozen Jews among the 555 American military prisoners to have been captured during the war in Vietnam.

One of President Nixon's speechwriters, William Safire, noted for such phrases as "nattering nabobs of negativism," is a new conservative columnist on The New York Times.



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Organizations and People

BBYO kallab

Youth follow rituals of retreat

TORONTO—About 100 members of B'nai B'rith Youth Organization were expected to attend the fourth annual Chassidic Kallah—a religious retreat in Oshawa which began yesterday (Thursday) and runs till Sunday.

During the retreat, members are asked to set aside their normal behavior and follow all Jewish rituals, laws and customs through intensive study.

The program, organized by Frank Buchweitz, assistant director of BBYO, has a teaching staff headed by Rabbi Irwin E. Witty, di-

rector of the Toronto Jewish Board of Education. Other Toronto rabbis participating in the retreat are: Rabbis David Schochet, Yankele Glukowsky, Harold Sacknovitz and Shmuel Stauber. According to Buchweitz, the Chassidic kallab was originally greeted with a negative reaction by some professionals. It was felt that interest in religion was not great and members would be reluctant to participate during their spring vacation. However that has not proved to be the case, he said.

UJA Brantford campaign begins officially weekend of March 29

TORONTO—Plans are well under way for Brantford's 1973 United Israel Appeal campaign, according to an announcement

by Leon Rotberg, chairman of this appeal.

Following a campaign leadership planning meeting to be held in Rotberg's home, March 29, the members of Brantford's Jewish commu-

nity are looking forward to their annual UJA campaign evening.

The drive will be officially launched at the community campaign event, Sunday evening, April 1st.

rono BBYO, although representing all branches of Judaism, includes many who are non-committed or marginally committed and whose exposure to Jewish education and observance may be negligible, he said.

Among BBYO activities are: --assisting in smuggling religious articles into the Soviet Union;

--building a sukkah and delivering Passover trays to various hospitals;

--making and sending Chanukah cards to Vietnam soldiers;

--holding Onegai Shabbat programs and services in Hebrew and English with Chassidic tunes.

Rabbi, psychiatrists clash over psychoanalysis' value

By KAREN ENGELBAUM

TORONTO—An Orthodox rabbi and three psychiatrists clashed sharply during a panel discussion last week over the value of psychoanalysis.

Rabbi Shmuel Stauber of B'nai Torah Congregation said "much of psychiatry is cheap confession at expensive prices," and that many persons would do well to discuss their problems with a rabbi trained in counselling.

This is particularly true if one is an Orthodox Jew, said the rabbi, one of the

panelists speaking on The World of Psychiatry and Religion at Eitz Chaim School. "The therapist is likely to tear one's religious beliefs apart," he said.

The other three panelists, Dr. Joseph Berger and Dr. Rolf Lederer, who are in private practice, and Dr. Joseph Wohlgeleitner, a resident at Clarke Institute, all Orthodox, didn't share the rabbi's views.

One should seek out the most competent psychiatrist; it is not important if he is religious, said Dr.

Berger. Dr. Wohlgeleitner emphasized that psychiatry and religion must remain sovereign, each in its own sphere.

Rabbi Stauber said society today is involved in a "mad pursuit" of happiness and has accepted the idea psychoanalysis will bring this. "But unhappiness is also very natural and no one is teaching us how to be unhappy. No one can be happy or anxiety-free all the time."

Beth Tikvah Drama Guild presents "Back to Methuselah" by GEORGE BERNARD SHAW directed by REVA TWARD. Beth Tikvah Auditorium, 3080 Bayview Ave., Willowdale. March 31, April 1, April 7, April 8. CURTAIN TIME 8:30. ADMISSION \$2.50. For tickets call 491-7327. PRODUCED BY SPECIAL ARRANGEMENT WITH SAMUEL FRENCH.

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Federation provides Jewish identity to York University students

TORONTO—

If you stroll through the Humanities Building of the Steeles campus at York University at noon on a Thursday, it looks like any other busy campus. Boys and girls gathered in small enclaves—long hair, beards, blue jeans, arms loaded with books.

From one corridor comes the distinct aroma of corned beef. You follow the scent and arrive at a small room bustling with activity.

The students here look like all the others—but not quite. Most of the boys are wearing yarmulkes. Israeli posters are plastered all over the walls and notices on the bulletin board pertain to Jewish activities on and off campus. There can be no doubt that this is the meeting place for Jewish students. This area has been assigned as headquarters for the Jewish Student Federation. Like most Thursdays when a kosher lunch is served, the room is filled to capacity.

Alan Morger, JSF director who received his masters of social work degree at Wayne State University in Detroit, bemoans the lack of space. "We're terribly

cramped," he states, trying to compete with a booming record player in the background. "All the office work and our mailings have to be done here in the midst of all the noise and bustle."

Despite the noise and lack of space, Morger is obviously pleased by the turnout of students and the fact that they make use of the facilities, inadequate though they may be.

The Jewish Student Federation has undergone many changes since its inception almost three years ago. Originally it was intended to offset Arab propaganda which was a threat on campus, but goals changed when that threat failed to materialize.

To assist the JSF in its role as the only viable Jewish presence on the York campus, the United Jewish Welfare Fund has allocated over \$30,000 for its 1973 activities, from funds raised through the United Jewish Appeal campaign. In keeping with longtime Jewish tradition, the students are showing their willingness to give and not just remain on the receiving end. They are doing their own fund-raising

for UJA. On March 24 they will hold a Monte Carlo casino night in one of the graduate lounges and a UJA table has been set up in Central Square at the university, which will be a followup to letters asking for pledges from all JSF members.

Elliott Muscar, JSF chairman who has his BA in history, claims the campus is now apolitical. He sees the federation as a means of providing a Jewish identity to students who do not have a strong religious background. Elliott, who comes from a Conservative background, spent time on a kibbutz in Israel and recommends that every Jewish student should have an opportunity to do the same. "You start to see things differently," he said. "It changed my outlook. For the first time I saw Jews get their hands dirty."

The JSF provides a central meeting place for several student groups—Yavneh, Israeli Students Organization, Toronto Student Council for Soviet Jews, the Student Zionist Organization and a group that publishes a monthly periodical, Masada.

Many of the broader activities are shared with Hillel which operates at the University of Toronto. The Free Jewish University and weekend retreats are examples of combined interests.

"Because our campus is located so far from the mainstream of the city, ours is a hub for daytime activities," Alan Morger explained. "In that respect Hillel has the advantage over

us. That is why all the even-

ish University are held at the St. George St. house."

Approximately 175 students are regular JSF par-

ticipants, but many more turn out for special events such as the Israeli Film Festival, co-sponsored with the Canadian Zionist Federation.

Without exception, all the students questioned were in favor of Jewish schools. As Elliott Muscar put it: "Family background is most important, but we also should be taught from early childhood our own history and create a sense of identity as a people."

When asked about Hebrew Christian activity on the campus, Alan Morger said they were a presence. "They employ a subtle approach to proselytism. Their influence on campus is minimal," he claimed. "It's the high school kids who can be hoodwinked, especially those with no strong Jewish ties."

Morger agreed with the others that Jewish identity starts with the family and is

strengthened by Jewish education.



Rose-Anne Jucovich and Fern Faust dish out food to David Rowan during the kosher lunch hour on Thursdays at the Jewish Student Federation room at York University.

Soviet group is suspended

By MARK MEDICOFF
(CJN Quebec Bureau Chief)
MONTREAL—

The Montreal Actions Committee for Soviet Jewry, which recently abolished its executive arm—the steering committee, has been suspended. The Actions Committee will be replaced by a new structure composed of the Canadian Jewish Congress and the Canadian Zionist Federation.

Both the CZF and Congress are joint sponsors on the national level and the move indicates that the two parties will now head regional programming for the first time in Montreal.

According to Congress Eastern Region Director Dr. Samuel Lewin, the new structure was imposed because community members believe the Soviet Jewry program is not "as aggressive as it ought to be."

He stressed that the new structure should in no way reduce the participation of Montreal organizations which formerly made up the Actions Committee. Dr. Lewin said the Actions Committee will "in one way or the other continue."

At a meeting held in February, the Actions Committee abolished the steering committee because of the "lack of concrete action and constructive programming." Some members of the Actions Committee felt this was a result "of failure of the steering committee to fulfil its original purposes."

Simcha Goldberg told The Canadian Jewish News that his resignation from the post of national co-ordinator becomes effective at the end of March. Employed by Congress since last October, he said he resigned for "personal reasons."

Goldberg is the third professional to resign from the Soviet Jewry organization since August.

Allied Jewish Community Services, a senior representative on the Actions Committee, stated that the

organization will support the new structure because the matter lies within the domain of Congress responsibility.

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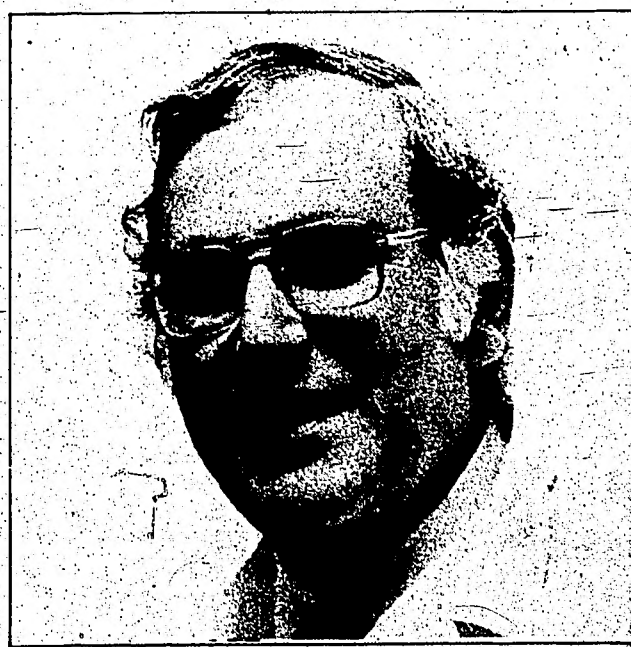
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is involved in community life. He is Past President of the Metropolitan Toronto Pharmacists Association; Past President of Beth Tikvah Synagogue; and is on the Board of Directors of the United Synagogue Day Schools. He has five children, and his wife, Simone, still finds time to be active in Beth Tikvah Synagogue.

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An Israeli member of the birthday party dance troupe performs a Chassidic dance. The municipal auditorium in Jerusalem and Tel Aviv's Habima Theatre are party locations.

Israel gets coin-operated laundries

NEW YORK—

The lifestyle of Israelis and especially that of tourists in the Jewish state will soon be revolutionized. No longer will there be the endless wait for clothes to come back from laundries. No longer will tourists have to

wash out their drip dry outerwear in the hotel wash basins. And no more chasing around for "quick wash" laundries which turn out to be "quick wash but slow dry." It was announced on March 8 that the first chain of franchise automatic coin-operated laundries will be

owned by a family of settlers from the Anglo-Saxon countries. The announcement was made by Howard E. Katz, president of the Israel International Corporation.

Katz explained that it is contemplated to open a chain of at least 30 automatic laundries in various parts of Israel. Co-operation has been established with the Tour Ve-aleh Israel organization and the Israel aliyah will offer the plan to the thousands of applicants who are interested in immigrating to Israel.

The new units will be known as "machbesamit" — a take-off of "macabesah" which means "laun-

dry" in Hebrew. Each operation will be completely equipped with the latest washing machines and dryers and dry-cleaning automatic service. The concepts of the automatic laundry franchise is to provide a ready-made business for each immigrant family. It is planned that the revenue from each operation will provide an income for each family according to western Anglo-Saxon standards.

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Dutch Jews protest link with Polish town

AMSTERDAM (JCN)—

Haarlem Jewish community leaders have protested against the plans of the town council to establish friendship links with the Polish town of Kielce because of its anti-Semitic record.

There was a pogrom in the Polish town in 1946 when 46 of the 200 Jews remaining there were murdered. A leader of the anti-Semitic campaign in the region then was General Moczar, who later became for some years Polish interior minister and head of the security police.

During the 1960s Gen. Moczar was the driving force behind Poland's anti-Jewish measures.

After establishing friendly links with Angers in France and Osnabrueck in West Germany, the Haarlem Town Council wanted "twinning" arrangements with a Polish town, and Kielce was chosen in consultation with the Polish ambassador to Holland.

Dr. David Heijmans, the president of the Haarlem Jewish community, was optimistic when he lodged a personal protest. "I am con-

vinced," he said, "that the town council will reject any cultural relations with Kielce."

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Voters would elect Jewish PM: Kaplan

By S.E. GORDON

Despite receiving "my share of hate mail" while serving as federal member of parliament for Don Valley, Robert Kaplan believes that "the Canadian people are becoming more and more tolerant... less and less interested in religious affiliation."

An average of two bigoted letters a month arrived at the 36-year-old Liberal's Parliament Hill office, prior to his defeat by Progressive Conservative economist James Gillies in last October's election.

Kaplan, who has resumed his Toronto law practice, nevertheless thinks the voters would be prepared to elect a Jew as prime minister. "Just as many would resent a French Catholic as their leader," he said, "as would reject a Jew."

Although the New Democratic Party has a Jew as its national leader and recently elected a Jewish pre-

mier in British Columbia—both "firsts" in Canada's political history—Kaplan maintains that "the vision the Liberals have of Canada is more accommodating to the Jew. Any party which has accommodated Anglo-

Saxon and French differences has a lot to say to Jews.

"A party with sensitivity to the problems of one minority (the French-Canadians), is more likely to be sensitive to the needs of all minorities."

Kaplan says that the Liberal government feels its active support of Jewish political aims has not been fully understood by the Jewish community. He maintains that the Trudeau government feels very strongly about the

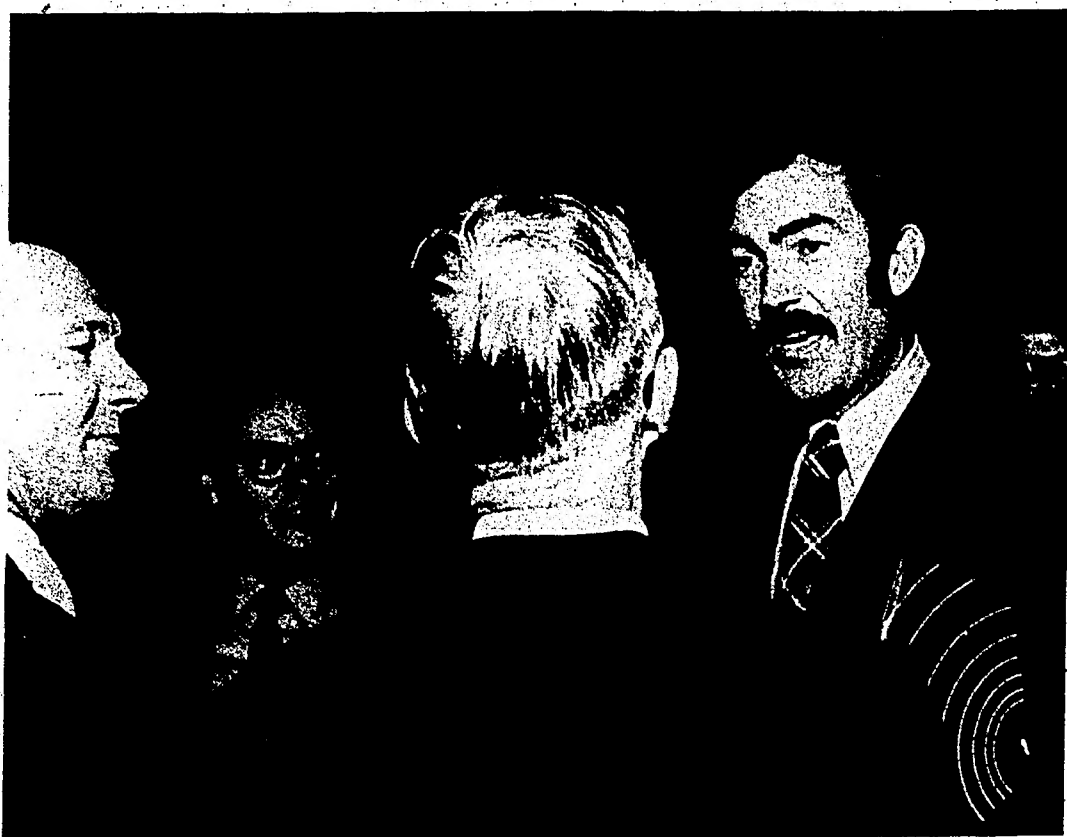
plight of oppressed Jews in Russia, and that the prime minister's representations to Soviet leaders "had some effect" in securing for 1,000 Russian Jews the right to emigrate.

Too often, insists the former M.P., Canadian Jewry presses the government to act, but "doesn't suggest a concrete course of action." Vague exhortations to action cannot help the government reach such specific decisions as whether or not to sell wheat to the Russians or participate in an international tournament with them. If the Jewish community had to work out its own consensus on such questions, Kaplan suggests, it would become "more sympathetic

with the problems of developing a foreign policy." Kaplan spends one day a week in Ottawa as a consultant to the Minister of Industry, Trade, and Commerce.

Kaplan and his wife Estherelke, an interior decorator, last summer co-authored an illustrated manual for Toronto cyclists. The first edition of *Bicycling in Toronto* has already been sold out. It was inspired by the enthusiasm for cycling which the Kaplans rediscovered at a cottage rented near Ottawa.

The Kaplans, who are members of the Conservative Beth Tzedec Synagogue, have three young children, Jennifer, John, and Raquel.



Robert Kaplan campaigned unsuccessfully to retain Don Valley seat in Parliament.

Golfers asked to submit summaries by March 15

TORONTO—

The Maccabiah Games selection committee has requested that Canadian Jewish golfers wanting to go to the games this summer submit summaries of their records over the past three years by April 10.

The announcement, from Ruby Richman, chairman of the Toronto selection committee, comes after a March 2 story in *The Canadian Jewish News* in which four golfers criticized "ambiguity" in the methods of team selection.

Richman told *The CJN* summaries should include scores, handicaps (with confirmation by a professional), courses played, pars and yardages. A priority list will

be made up on the basis of golfers' past records.

If the persons on top of the list matches the names of top scorers in tournament trials held last year, then they will be named to the team. Canada is sending six golfers to the games in Israel beginning July 9.

"We will hold a tournament for those people who deserve an opportunity to make the spots left open—the tournament to be probably held in May," said Richman.

All summaries should be in by April 10 so that an announcement can be made April 15 of those named to the team and those eligible for the tournament, he said.

Richman urged all athletes hoping for selection to the team in other sports to compete as much as possible. Results in past competitions are one of the main yardsticks for selection, he explained.

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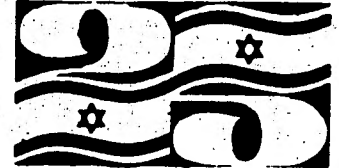
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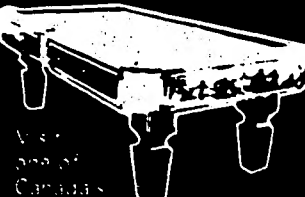
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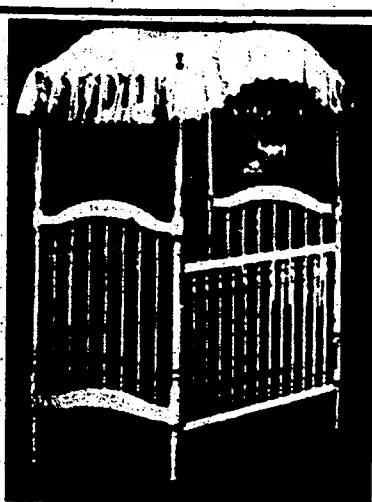
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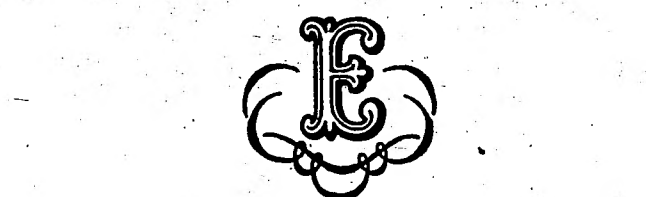
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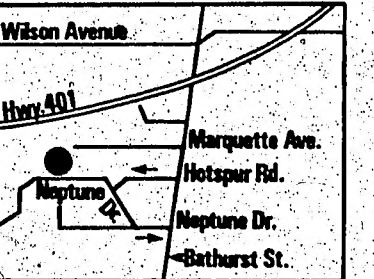
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Arts



Jeannie Berlin stars in *The Heartbreak Kid*, directed by Elaine May, her mother.

Jewish boy finds all that is Gentile doesn't glitter

By LINDA SHAPIRO

As well as being a first-rate comedy, *The Heartbreak Kid*, at the Hollywood Cinema, is the story of a "nice" Jewish boy who marries his Jewish princess and his Gentile dream princess—only to discover that all that is Jewish and all that is Gentile does not glitter.

Lenny Cantrow (Charles Grodin) a 27-year-old New York novelty-sports salesman meets Lila Kolodny (Jeannie Berlin) a buxom 21-year-old who believes marriage is "a forever and forever contract."

After a traditional wedding, complete with tears, Hava Nagila and piped-in music, the couple motor to Miami Beach, the Jewish Niagara Falls.

En route, Lenny discovers some disturbing facts about his wife of two days. She constantly babbles throughout their lovemaking "aren't you glad we waited and tell me it's wonderful." Her face is always smeared with egg salad and Milky Way

chocolate bars. She's always slow and she can't swim.

When they reach Miami, Lenny begins to have second thoughts about his traditional princess and future, and when he accidentally meets Kelly Corcoran (Cybill Shepherd), those second thoughts are confirmed.

Kelly is every Jewish boy's Gentile dream princess. A tall, willowy, short-nosed, blonde, all-American, mid-Western WASP who swims like an Olympic champion and speaks with a cool, enticing sexiness.

After a three-day courtship with Kelly, while cleverly deceiving Lila, he decides to divorce his wife and marry the dream princess who has completely mesmerized him.

During a memorable lobster dinner scene, he promises to give Lila everything—his money, his car and all the wedding gifts. "Isn't it better that it happened now, instead of 10 years later," pleads the self-righteous Lenny who becomes impatient with his loving wife's inability to understand what's happening

to her young marriage.

Determined, poor and desperately in love (again?), he takes a bus from hot Miami Beach to frigid Minneapolis to pursue Kelly on her own mid-Western, Gentile territory.

The screenplay for *The Heartbreak Kid*, written by Neil Simon (barefoot in the Park, *The Odd Couple*, *Come Blow Your Horn*) was adapted from a short story by Bruce Jay Friedman, the master of black comedy.

The direction by Elaine May (of Nichols and May comedy fame) is both sensitive and hard-hitting and her footage of the Miami Beach types is most effective.

Model-turned-actress Cybill Shepherd (*The Last Picture Show*) makes a perfect Gentile dream princess and Jeannie Berlin, daughter of Elaine May, well deserves her Oscar nomination as best supporting actress for her role as Lila, the abandoned wife.

And the heartbreak kid himself, writer-director Charles Grodin, gives a convincing performance.

By NECHEMIA MEYERS
CJN Israel Correspondent
TEL AVIV—

Israel has over 2,000 active artists and over 100 art galleries, but an Israeli artist who seeks international recognition cannot get it by exhibiting in a local gallery. He must exhibit overseas; indeed he must work overseas. For Tel Aviv, with all its artistic ferment, is not on the art map of the world together with London, Paris and New York.

A significant first step towards altering this situation will be taken in May when Israel's largest city plays host to the First Tel Aviv International Plastic Arts Workshop, sponsored by the Tel Aviv Foundation for Literature and Art. In the course of that month, four

leading sculptors—two Israelis and two from overseas—will each erect a sculpture in one of the parks or public squares of northern Tel Aviv, perhaps setting an example that will be copied in other metropolitan areas.

One of the Israelis, Menashe Kadishman, is best known for work done in London and New York. The other Prof. Izhak Danziger, is a member of the Haifa Technion's Faculty of Architecture and recipient of the prestigious Israel Prize. Both overseas artists are Americans, George Segal from New Jersey and Kenneth Noland from New York. Though Noland is coming to Israel as a sculptor, he is best known for his "stripe" painting.

Organizing the event is ex-

California Reuben Berman, now a leading Israeli artist and art critic. At the moment Berman, a greying, handsome 43-year-old, has little time for art or art criticism; he is too busy dashing about Tel Aviv gathering supplies for the sculptors (who will work in cor-ten steel, plaster, reinforced concrete, wood and stainless steel), as well as finalizing the choice of sites.

The Tel Aviv Foundation realizes that the sculptures may be vandalized, but it believes the risk is worth taking, for only by putting them out in the open can art be brought to the great majority of Tel Avivians, who never venture inside the city's numerous galleries or its beautiful modernist museum.

While the foundation is headed by Tel Aviv Mayor Yehosua Ravinowitz, it is an independent body financed mainly by the contributions of businesses and individuals. Among other things, it has presented grants to authors and playwrights, built a novel acoustic shell that is moved from neighborhood to neighborhood for open-air concerts and provided inexpensive theatre tickets for underprivileged

Tel Aviv youngsters. But the International Plastic Arts Workshop is undoubtedly its most ambitious project to date. If all goes well, the foundation plans to hold such workshops at regular intervals, each one devoted to a

different sphere of the plastic arts.

Foundation representatives are now bracing themselves for an all but inevitable wave of criticism, from Israeli sculptors who were not asked to participate and from Israeli citizens with a thousand suggestions as to how the funds invested in the scheme could have been used to achieve some worthier goal.

Yet if the Plastic Arts Workshop does help put Israel on the international art map in the same way that the Israel Philharmonic Orchestra has put her on the music map and the Weizmann Institute has put her on the science map, then it will have been money well spent.

Heikal presents surprisingly revealing many-sided study of Egypt's Nasser

book review

By BERNARD BASKIN

THE CAIRO DOCUMENTS by Mohamed H. Heikal. Doubleday of Canada, \$11.50

Mohamed Heikal, editor of Egypt's influential daily, *Al-Ahram*, has been called the most powerful journalist in the world. This "unappointed prophet of Nasserism" is the most energetic propagandist in the Middle East and his columns and editorials are read by millions. He both records and inspires Egyptian policy.

When Nasser died in 1970 after 18 years of controversial and tumultuous rule, he left behind a hoard of documents and papers. Many of these materials concerned his meetings and personal relationships with outstanding world leaders and policy makers. The author has carefully sifted and sorted the documents in order to present a vivid study of Nasser's involvement with 11 great figures of the time.

These include John Foster Dulles, Anthony Eden, Nikita Khrushchev, John Kennedy, Chou En-lai and Che Guevara.

There is no question that Heikal is a brilliant writer; and the absorbed reader, lost in the complex interplay of character, conflicting aims



Gamel Nasser

and Levantine intrigue, reads on with unflagging interest.

Anyone interested in the Middle East will learn—perhaps for the first time—that before the 1965 Suez War,

Nasser received secret information from Cyprus and Malta. It is no surprise, however, that he never fully trusted the Russians or that he received unsolicited aid from Arabs in lands that were hostile to Nasser and his policies. The only world leader that remained faithful to him to the very end was Marshal Tito.

Anecdotes and epigrams abound, Nasser said of Eden that he behaves "like a prince dealing with vagabonds," and described Guevara's unhappiness with the materialism of some leaders of the new Cuba "we found one man with 17 TV sets in his office."

In the face of a crumbling economy, Egypt is seriously considering political union with her wealthy neighbor, Libya. Her population is soaring and her low-produc-

tivity in agriculture cannot feed the country. Nearly two-thirds of the grain to make bread must be imported. Egypt is one of the few countries where the work force available to industry and the strength of the armed forces are about equal at 800,000 each.

It is easy to understand in the face of these and a host of other problems how the zeal and magnetism of Nasser caught the imagination of those seeking a new day.

Heikal's book is surprisingly revealing and many-

sided. The reader, however, must never forget that the author is above all else a subtle (and often not so subtle) Arab apologist and propagandist.

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Hamilton art show expects 300 entries

HAMILTON—

About 300 entries are expected in the Hamilton Jewish Community Centre's fourth annual competitive art show, which opens Monday at the Delaware Avenue Centre. Any artist 18 years or older living in Hamilton and district who has not previously exhibited in a one-man show is invited to submit recent original works.

Categories include paintings, mixed media and graphic arts, sculpture, weaving and ceramics and there will be six awards of \$25 each as well as a special category award of \$25 for the best work with Jewish content.

Judges for this year's show will be Av Isaacs of the Isaacs Gallery, Toronto, artist and teacher Gordon Perrier and Burlington artist Ann Suzuki. Opening and presentation of prizes will be at eight p.m., March 26 and guest of honor will be Franklin J. Corner, president of the Hamilton and Region Arts Council. The show closes Sunday April 1 at six p.m.

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The omission of Sephardic music is called unfortunate

By RICK KARDONNE

Though Jewish Music Month was fairly adequate this year, one key faction was glaringly omitted in Toronto—the Sephardic aspect. There was not a single Sephardic music program in Toronto this year.

I am not blaming anybody. But this omission was, to say the least, unfortunate. Here in Toronto there are two Sephardic religious centres, and I would like to see them participate next year in Jewish Music Month. I do not often get to Montreal, so I do not know what Sephardic Jewish music programs have been presented there, if any. But I very much believe that, if any of them have been presented there, that English Canada's Jews certainly should get the opportunity to receive first-hand exposure to Sephardic

Jewish music in their home towns whenever feasible.

At least 12,000 French-speaking Moroccan Jews live in Montreal; the largest number in any one city in all of North America. Under the able leadership of such people as Jean-Claude Lasry, Pierre Lasry and such students as Henri Cohen of L'association des juifs francophones du Quebec, Montreal's Moroccan Jews have initiated a unique Sephardic cultural scene there. Student publications such as Montreal Hillel's *Strobe* magazine and CUJS' *Shirayim* newsletter have admirably tried to acquaint anglophone Jews with this very vibrant and rich heritage which is as much a part of our collective identity as is Yiddishkeit. But, unfortunately, the vast majority of English-speaking Jews, even in Montreal, remain woefully ignorant of the Sephardic fact.

Undoubtedly, the way to change this present situation would be to present at Jewish Music Month programs throughout Canada concerts of authentic Moroccan Jewish and other types of Sephardic folk music and cantorial liturgy. The vast majority of such talent is definitely available from Montreal.

As citizens of a bilingual Canada, Canada's Jews must naturally fulfil this ideal: some of its members speak French as their native tongue; the vast majority speak English; and thus we can most ably participate in both linguistic milieux and still maintain a united authentic Jewish identity in both Quebec and English Canada. There are other vital reasons for a greater infusion of the Sephardic fact as an integral element in the cultural life of Canadian Jewry: since Israel is 60 per cent Sephardic, the familiariza-

tion of Canadian Jews with this rich heritage would make us much more attuned to all of Israel's folk roots and we would therefore be more able to identify with Israel's total society upon visiting or emigrating there. I believe that many Jewish young people who feel alienated from their parents' brand of Judaism (whatever the reasons are), would "turn on" to the more exotic, sensuous and more rhythmic aspects of Moroccan Jewish folk music and be presented with yet another alternative but of course equally valid Jewish religious and cultural life style. And finally, let's face it; we are all one people, and greater unity among all of us can only bring immeasurable benefit.

So, let's have a good Sephardic participation in Jewish Music Month activities in 1974; not only in Montreal but throughout all of Canada.

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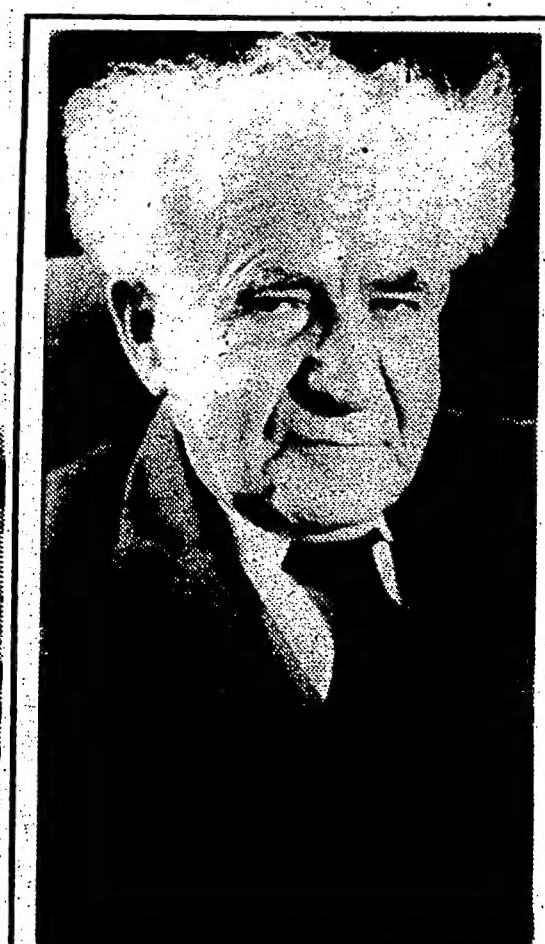
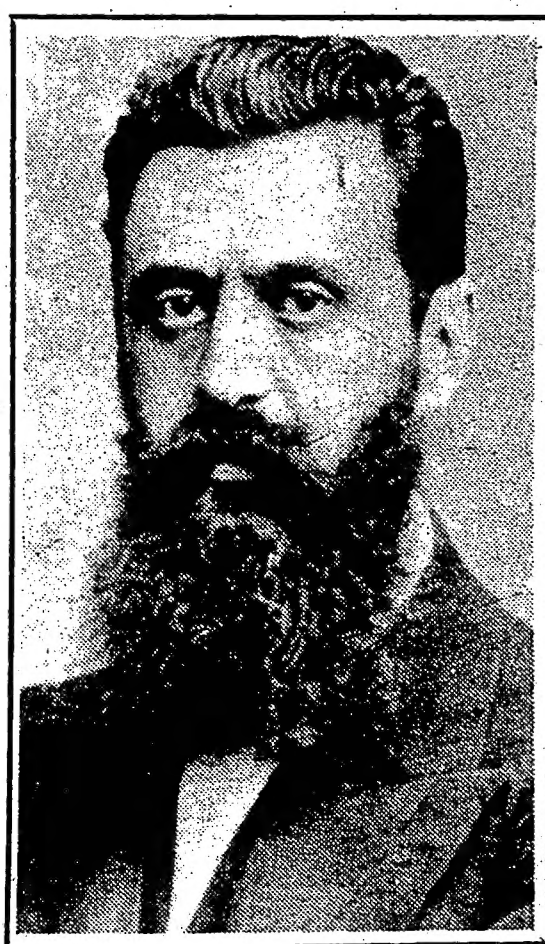
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The Canadian
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25th ANNIVERSARY SUPPLEMENT

Friday, March 23, 1973 19 Adar 5733



'In Israel we're again masters of destiny'

By PRIME MINISTER GOLDA MEIR

Twenty-five years are but a brief moment for a nation with a memory more than 35 centuries long. Yet for us this quarter of a century bears the quality of a wonder: the third era of independence of the Jewish people in the land of Israel came 1,878 years after the destruction of the Second Temple in Jerusalem by the legions of imperial Rome, and only three years after the end of the Holocaust, in which German Nazis and their European collaborators murdered six million Jews — one third of our nation.

The greatest catastrophe in the history of the Jewish people was followed by the indomitable act of national redemption. Within the span of a few years, we experienced the agony of knowing our people massacred defenceless in the towns, villages and death camps of Europe; and the realization that in Israel the Jewish people is again master of its own destiny and capable of defending its own life.

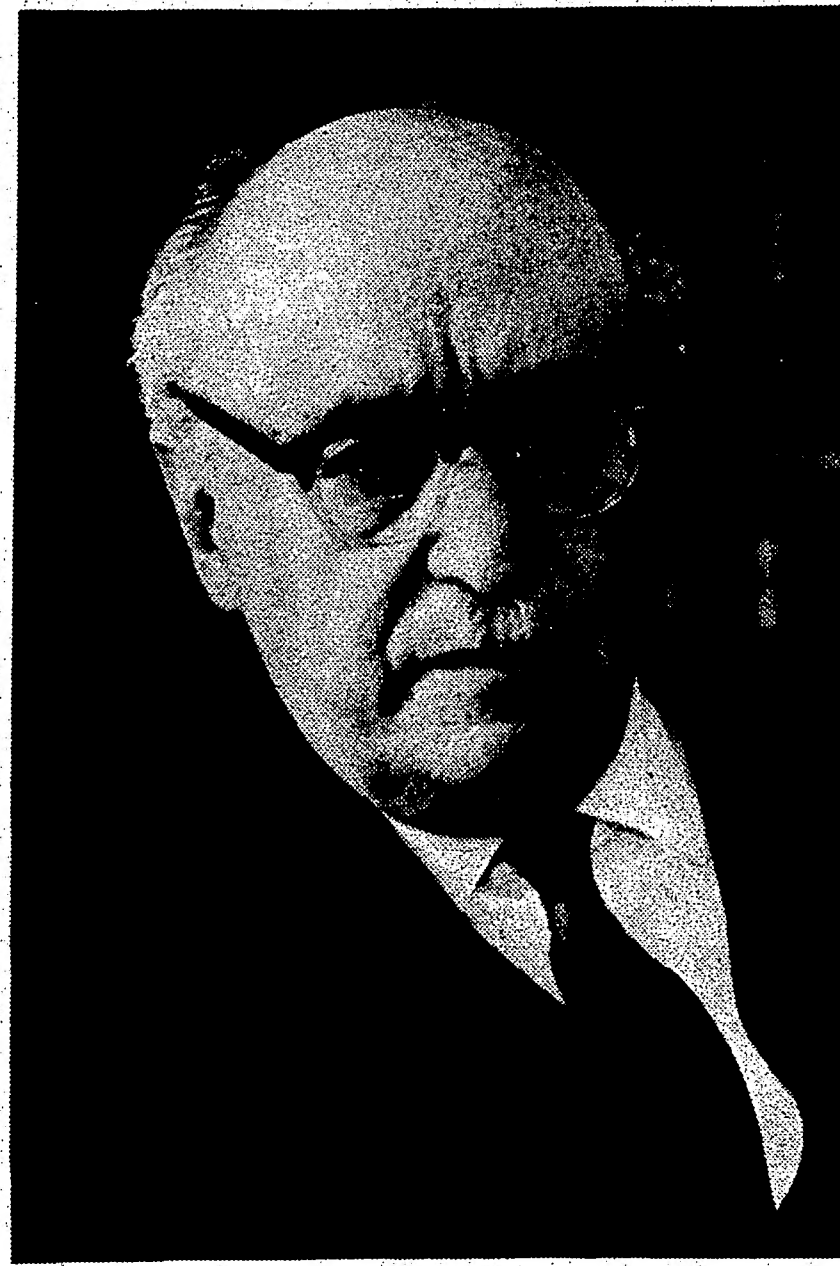
For 19 centuries the Jews lived as a dispersed and persecuted minority throughout the world. Humiliation, expulsion and slaughter were the fate of our people in the countries of Europe, the Middle East and North Africa. For all those long centuries of suffering, our people clung to the hope of return, prayed for it, dreamt of it. Every century some returned to the land, keeping the Jewish community here from extinction.

During the past century, the return became a movement of national renewal. Zionism meant that Jewish life could be re-created with roots in the land: a land that we found in large parts barren and desolate. Jews now became workers, farmers, soldiers. From a minority we were transformed into an independent society, with its own language, institutions and democratic practice. In 1948, for the first time since the first century of the Common Era, the Jewish people became independent in their own land; the State of Israel was established and joined the family of nations.

As we move into the future, our basic aspirations remain those which have followed us throughout the past quarter of a century.

Our vision of the future can best be summed up in the words of the Prophet Amos, who lived 2,800 years ago:

*I will restore the fortunes of my people Israel,
And they shall rebuild the ruined cities and inhabit them;
They shall plant vineyards and drink their wine,
And they shall make gardens and eat their fruit.
I will plant them upon their land;
And they shall never again be plucked up
Out of the land which I have given them.*



'Let all Jews celebrate festival of freedom'

By PRESIDENT ZALMAN SHAZAR

The first 25 years of Israel's independence have witnessed a sequence of wonders.

After the most excruciating afflictions that our people ever suffered in its tragic exile, it was our grace and good fortune to gain freedom in our homeland and witness the coming of 1,400,000 Jews from all ends of the earth — brands plucked from the flames of the extermination camps of Europe, brothers grieving in Arab lands, others dismayed by fear of spiritual extinction in affluent countries. They have returned thirsting for redemption, determined to take their part in the herculean effort to build a free Jewish society in the historic homeland. Our people have ceased to be stateless; Israel has become its heart and anchor of salvation in hours of political, economic or spiritual distress throughout this quarter of a century.

In festive days let us recall our kin, prisoners of hope in the Soviet Union, exemplary in their heroic struggle and devotion; let us recall the tragic remnants of our communities in Arab lands. We are one with them in their suffering and strife, as in their hope and faith. Be strong and of good courage, brethren, for the day of salvation must be at hand, and the unity of our concern gives assurance of the final victory of justice.

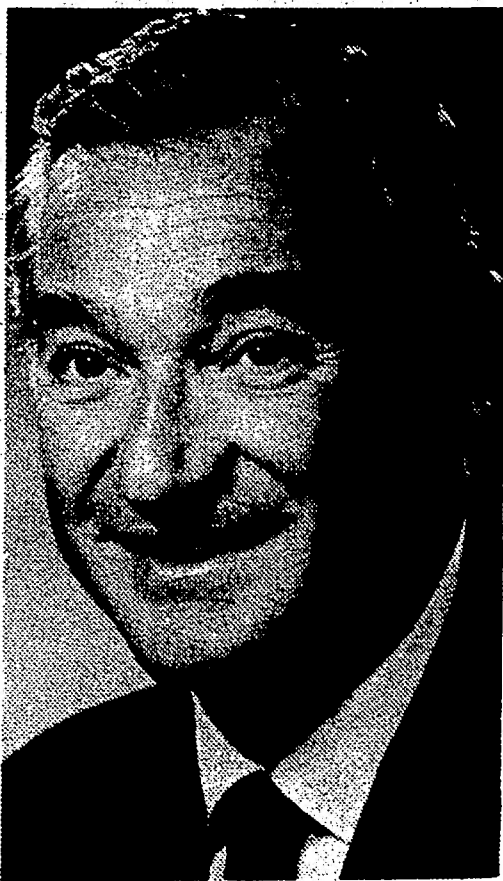
This is a year of commemoration.

Nine decades have passed since the first steps towards the return to Zion were taken by the pioneers whose settlement on the soil turned merchants into farmers and unploughed fields into green pastures. Seventy-five years have passed since the Zionist Congress at which Theodor Herzl and his colleagues raised the banner of political revival — the banner that, enlarged and diversified, is still our beacon in all that we build, materially and spiritually. May these noble anniversaries inspire and strengthen us to go further and deeper in our quest for national rebirth!

In this 25th year of Israel's existence, may all of Jewry be united around the state! May they come as pilgrims from all the lands of our dispersion and celebrate with us the festival of our freedom and the redemption of our spirit, in gratitude to the Rock and Redeemer of Israel and in acceptance of the commandments of creativeness and revival!

May this year be for all of us a time of return to, a time of emphasis upon, the moral values on which our state's very existence is based — a year of unity, of spiritual and social renewal, bridging perilous gaps and raising backward groups, eliminating inequities born of the haste with which we have rebuilt our lives! May it be a year of fulfilment of the biblical verse, "Love the truth and peace," within our people, and of a systematic determined search for peace with our neighbors!

Israel's progress praised by leaders



By GORDON BROWN
National President of
United Israel Appeal
of Canada

As Israel enters her 25th year of independent existence, world Jewry joins with the citizens of Israel in celebrating the impressive accomplishments which the past quarter century have brought.

In a spirit of partnership and oneness of purpose, the people of Israel and Jews throughout the world have made it possible for thousands of our brethren to come to Israel and live meaningful and productive lives. It is indeed a miracle that our generation, which rose from the depths of despair following the European Holocaust, is able to joyfully live in a time when the ancient people of Israel has taken its rightful place amongst the nations of the world.

As we enter this 25th year, new challenges and hopes confront us. The Jews of the Soviet Union have begun to come to Israel and to be reunited with world Jewry. We are determined that this immigration which began so very recently must continue and grow and that Soviet Jewry may continue to have the opportunity of exercising the right to live in the land of their choosing — in the land where they can fully express their Jewishness.

Our generation will be judged — not by our protests of "Let My People Go", nor in fact, by the number of Jews who actually come home to Israel. We will be judged by our ability to readily absorb these new immigrants and make it possible for

them to live dignified lives within the borders of the Jewish State.

We of the United Israel Appeal are pledged to exert our every energy in absorbing the 70,000 immigrants who will come to Israel during this anniversary year. We are further determined that the doors of Israel shall remain open for every Jew who wishes to partake in the dynamic and historic mission of upbuilding the state of Israel. I am convinced that Canadian Jewry will not be found wanting in meeting the challenges that confront the State of Israel and the Jewish people as we continue to play our historic role in the years which lie ahead.



By PHIL GRANOVSKY
President of the United
Jewish Welfare Fund of
Toronto

On the occasion of the 25th anniversary of the founding of the state of Israel, it gives me a great deal of pleasure to extend greetings on behalf of the United Jewish Welfare Fund of Toronto.

The organization, its executive committee and the board of the Welfare Fund has a deep commitment to the cause for which Israel stands, as well as a sincere appreciation for the humanitarian deeds now being performed by the state of Israel.

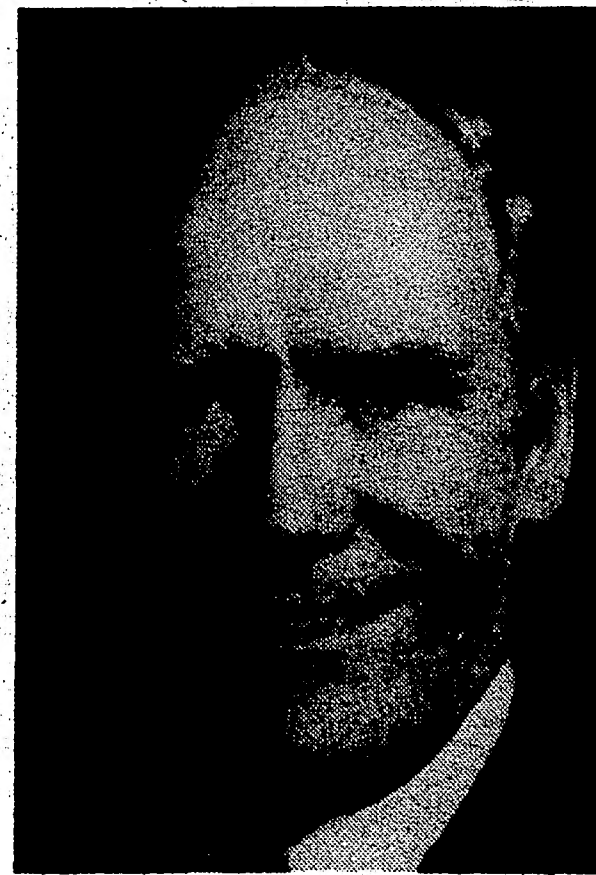
I refer specifically to the fact that with all the problems that small country has faced since its founding, both internally and with its neighbors, Israel welcomes with open arms both Russian Jews and those who are fortunate enough to emigrate

from Arab countries. Israel stands virtually alone in the family of nations in such an achievement. In my opinion it is a rare act of heroism.

The existence of the State of Israel has certainly played an important role in the status enjoyed by Jews in the free world, and will continue to do so as long as she remains strong and viable.

The United Jewish Welfare Fund is supported by funds raised in the United Jewish Appeal campaign and this campaign is sold primarily on the basis of Israel and her needs.

Let us hope and pray that the day is not too far in the future when Israel, her people and Jews everywhere will be able to live in peace, harmony and in an atmosphere of goodwill with all her neighbors and with all the people of the world.

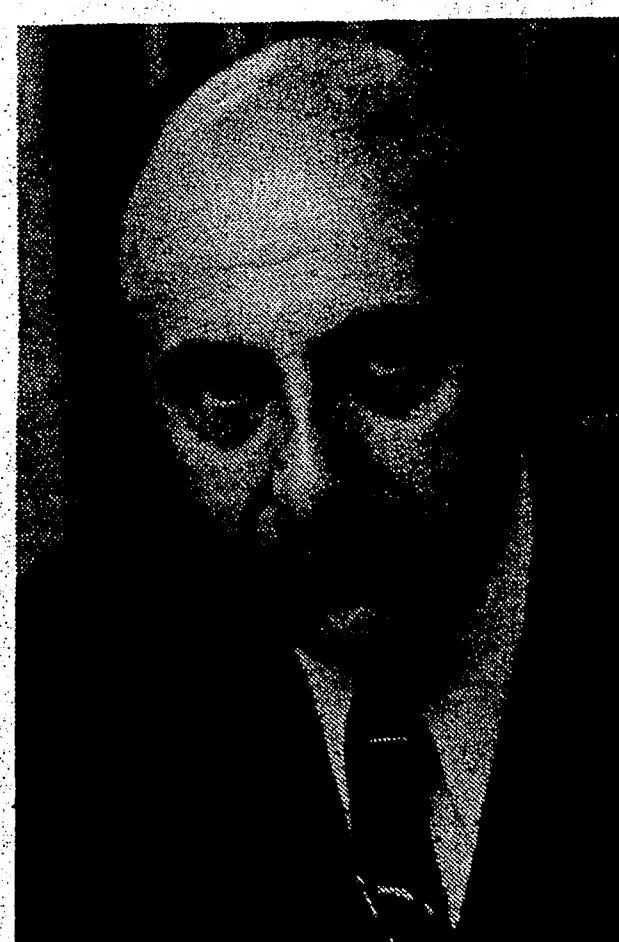


By MITCHELL SHARP
Canadian Secretary of State for External Affairs

It gives me great pleasure to have the opportunity to extend my warmest congratulations as the 25th Anniversary of the State of Israel is celebrated throughout this year.

Birthdays, especially 25th birthdays, are important events. They provide occasions for looking forward and for looking back. Looking back, Israel can be justly proud of her many accomplishments, to which the Canadian Jewish community has contributed in no small way. Israel has achieved remarkable feats in economic and social development. Such development could be described as miraculous, as one might expect in that holy land, but has been the result of hard work, careful allocation of resources and determined pursuit of dreams which might have appeared, at first, to be impossible.

As we look forward to Israel's future, we know that the country will continue to achieve great things. Even on this happy occasion, however, we must regret that Israel has not yet achieved the important dream of peace with her Arab neighbors. Let us hope that Israel will soon be able to realize that dream as fruitfully as she has others.



By THEODOR MERON
Ambassador of Israel to Canada

I am delighted at your decision to publish a special supplement on the occasion of the 25th Anniversary of Israel.

This historic event rightly engages the sentiments of all Jews and serves as an excellent opportunity to review in retrospect the challenges that Israel has confronted and overcome, and those challenges yet to be tackled.

Yishar Koah!



By PHILIP G. GIVENS
National President of the
Canadian Zionist
Federation

As the Canadian Jewish community highlights this year's 25th anniversary of the creation of the state of Israel, we have the opportunity to review and analyze the miracle of 25 momentous years and also to take pride in the small share that we have had in the building of this inspiring nation. For what Israel has achieved in 25 short years of its existence, many nations have not yet accomplished in centuries.

Knowing of Israel's tremendous strides in modern technology, we are aware that the green land, the fertile valleys, the modern cities, all of these are but a beginning and there is yet greater achievements to come.

The dream of Israel can best be described by the proclamation of Independence in 1948. "Israel will rest upon visions of liberty, justice and peace as envisioned by the prophets

Cont'd on Page 4

All are welcome...

The poor, the aged, the blind, the lame

Cont'd from Page 3

of Israel. It will maintain complete equality of social and political rights for all its citizens without distinction of creed, religion or sex. It will guarantee freedom of religion and consciousness and language, education and culture. It will serve according to the holy places and all religions."

We wish continued strength to the chalutzim of the kibbutzim of the moshavim and of the people in the cities. We pay reverence to the fallen heroes of the wars in 1948, 1956, 1967 and we also pay our respect to those that fell at the hands of terrorists.

On behalf of the voice of the united Zionist family in Canada, the Canadian Zionist Federation, we pledge continued devotion to the State and its magnificent people.



By MONTY BERGER
President, Allied Jewish
Community Services

The State of Israel marks its 25th anniversary with all the vigorous signs of youth, yet Israel is a nation which can reach back through the centuries to its first existence. From these roots have come the extraordinarily deep devotion of a people for its land... devotion and courage... courage needed to face odds that, at times, appear almost overwhelming.

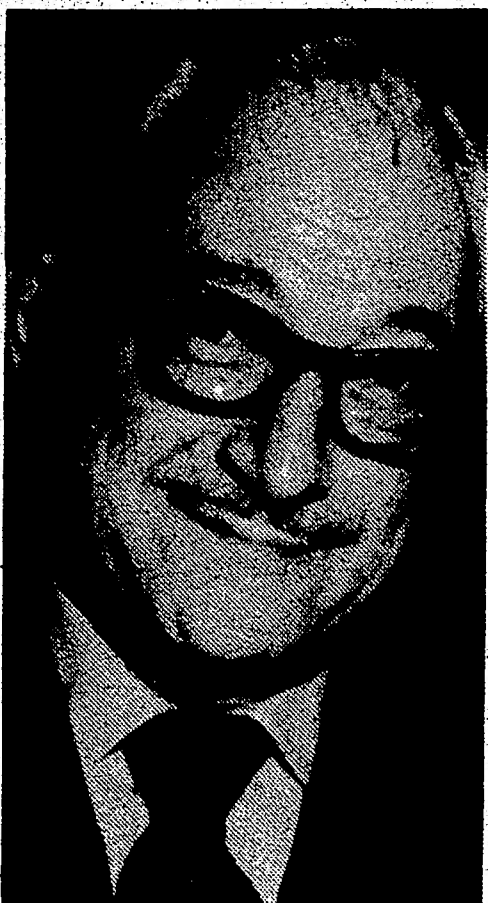
The Jewish state's material accomplishments are legion, but modern industrial progress has been more than matched by the traditional Jewish focus on social justice — on progress in meeting vast humanitarian needs.

No other nation in history has recorded the explosive growth experienced by Israel in 25 years. In that comparatively brief span of time, her population has grown from 600,000 to more than 3,000,000. The increase of 400 per cent in population was achieved despite virtually constant warfare with hostile neighbors and in spite of the fact that most of the newcomers the state welcomed were destitute. There were all welcome — the poor, the blind, the aged, the lame.

She has undertaken this enormous task of absorption as the homeland of a people scattered to the four corners of the earth.

Yet, despite dispersion, persecution, discrimination, every conceivable challenge, we have remained a united people — proudly bearing the mantle of a folk whose history is the longest unbroken story in the annals of mankind.

We, the Jewish community of Montreal, are proud indeed that we have not faltered or failed in our support for the Jewish homeland and, as Israel advances into the second quarter century of modern existence, we pledge ourselves to continue to help maintain and increase the strength of the Jewish state.



By SOL KANEE
President of the
Canadian Jewish Congress

Israel's 25th anniversary of the creation of statehood is hardly a milestone in the history of a people whose sense of identity has endured for four millennia, but it is a significant chapter in the unfold-

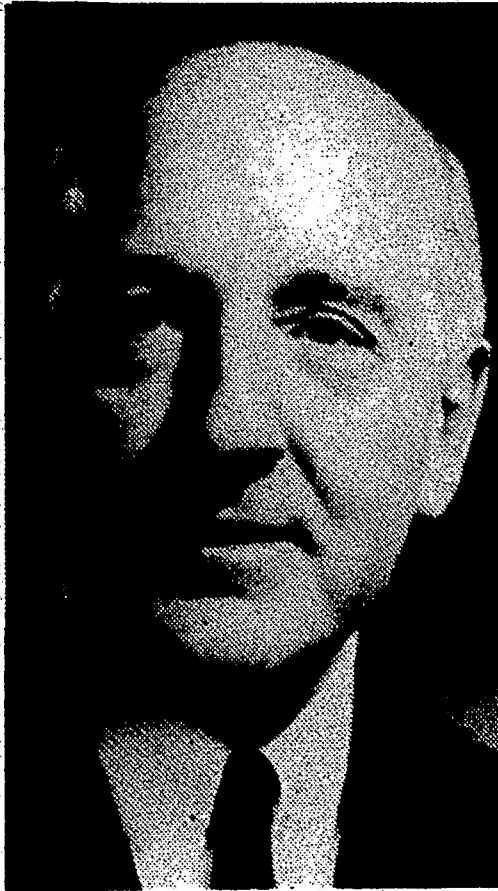
ing of a new history in a new kind of world.

The first years of political nationhood quickly demonstrated to the world a combination of hard-headed toughness with emotional regard for its position as a Jewish homeland. Its ability to display the necessary arts of self-defence alongside those of peace and scholarship, made it an object of admiration throughout the world.

While beset with priorities of staying alive, it found time to build universities and other institutions of learning, to welcome the homeless and integrate them, and even to export its abilities to developing nations of Asia and Africa. A lustrous record.

Toasting its achievements must be accompanied by hopes that its reservoir of talent will be devoted in the next-round happy returns to settling its internal social problems, which will require the same input of energy and skills. Then on its 50th anniversary, the world will congratulate a nation which will truly be a model and illumine further the great chapters in the history of the Jew-

ish people. Mazel Tov indeed for a light unto the world.



By ALLAN BRONFMAN
President, State of Israel
Bonds (Canada)

Since the inception of State of Israel Bonds in

1950, \$2.25 billion dollars of bonds have been sold; making a major contribution to the economic development of the country and expressing the solidarity and identification of Jewish communities around the world, with the State of Israel.

Without bonds, Israel could not develop the country, establish a strong export-oriented industry and improve balance-of-payment status to the extent it has.

Israel has increased its population from 650,000 in 1948 to over three million; her gross national product has increased by an average of 10 per cent a year since 1967 — one of the world's highest rates; industrial enterprises have expanded at an an-

nual rate of 13 per cent; agricultural development at a 7 per cent rate; investment capital has increased at an annual rate of 18 per cent as has the promising export picture. This progress would be virtually impossible in an economy committed to a staggering defence budget which has today reached a high of \$1.5 billion dollars a year.

The Israel Bond goal in 1973 is \$360 million of which Canada expects to contribute \$36 million. This sum must be realized to absorb growing numbers of immigrants, advance the under-privileged population of Israel and build a strong, viable, modern economy while continuing to maintain a high level of security.

Cordial Good Wishes to the Jewish Community and to the State of Israel on the occasion of its 25th Anniversary

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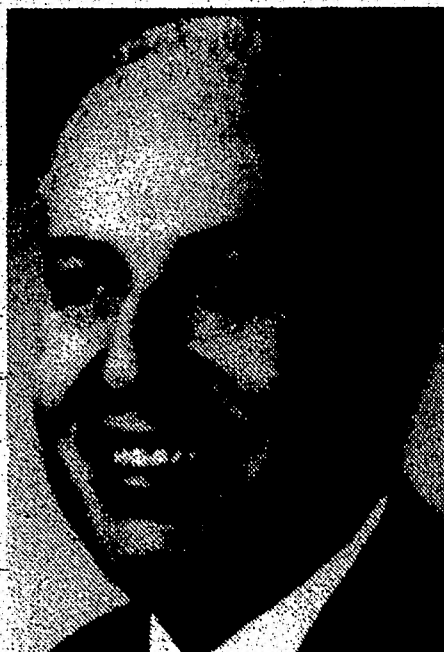
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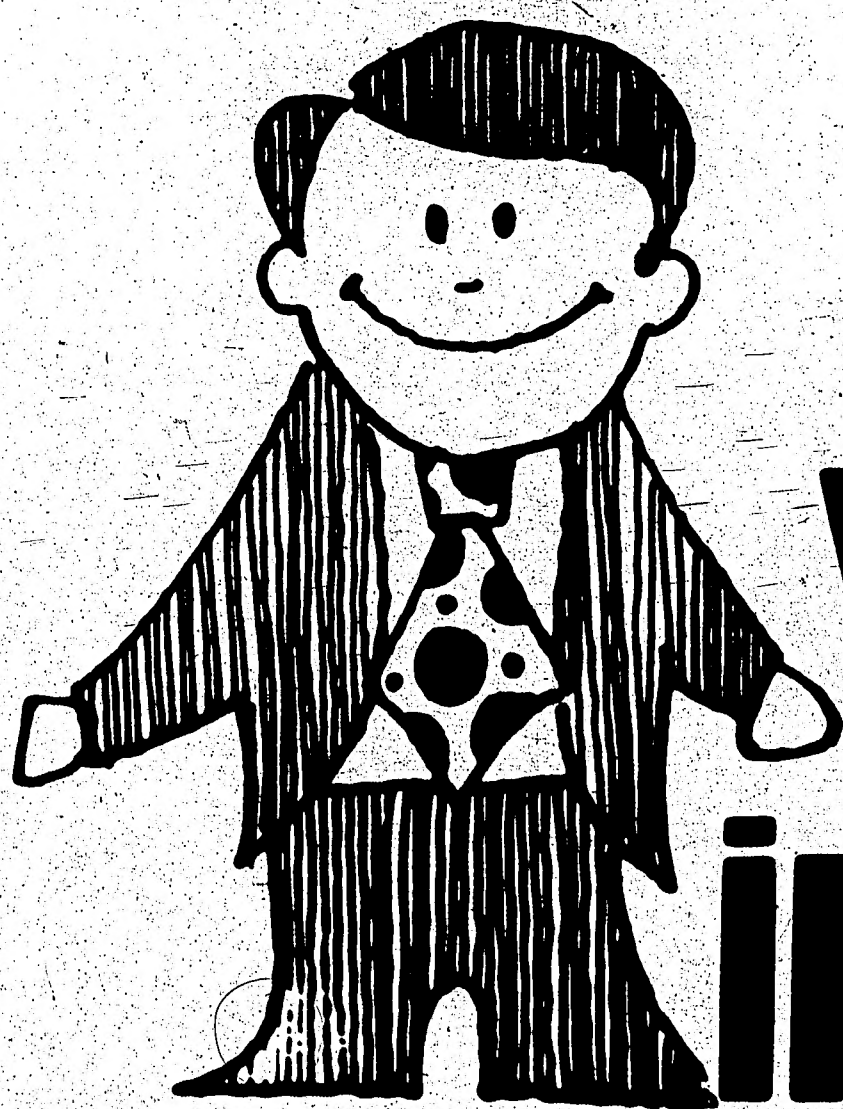
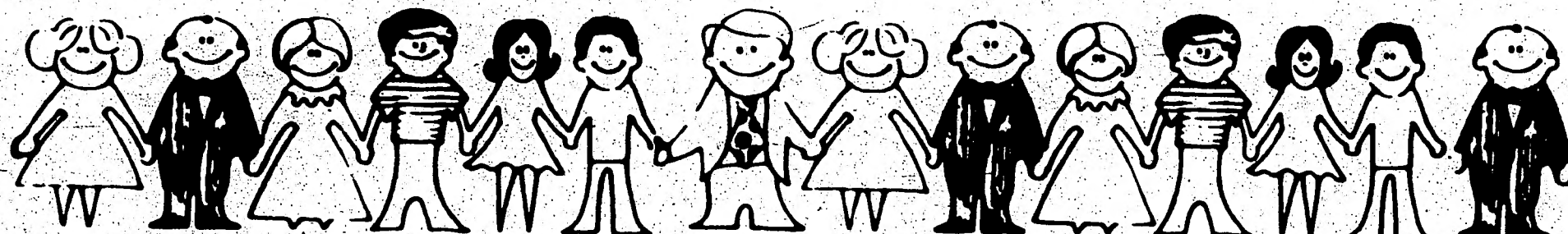
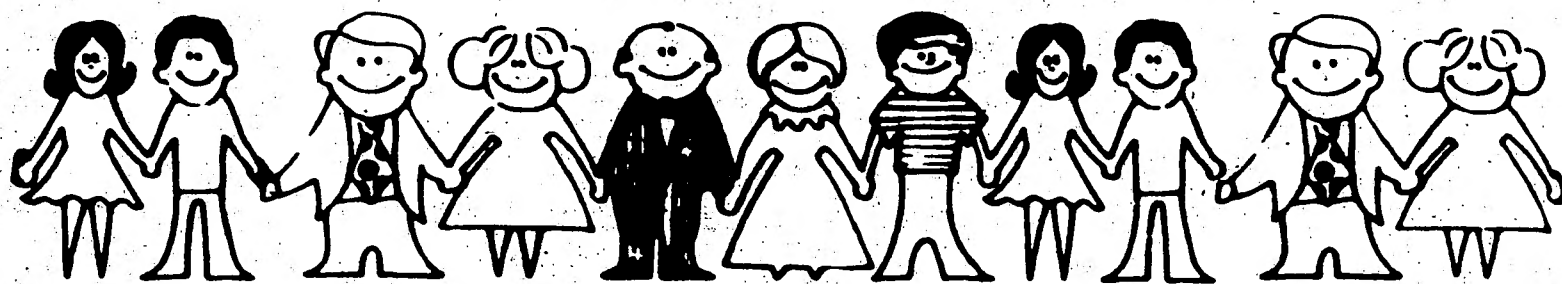
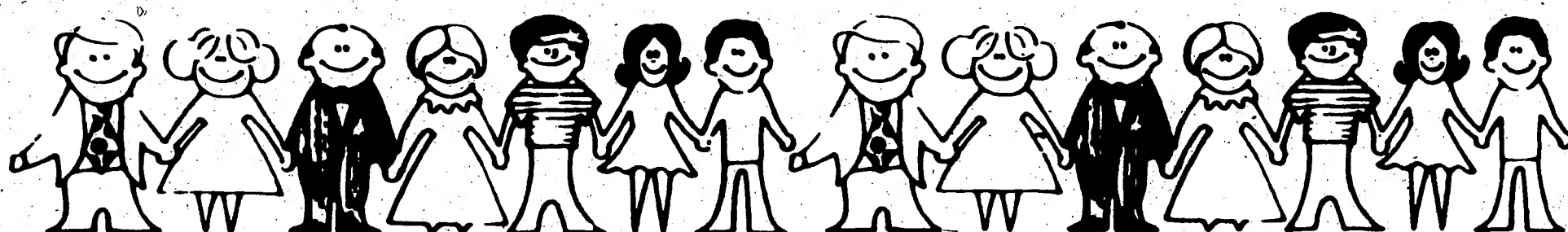
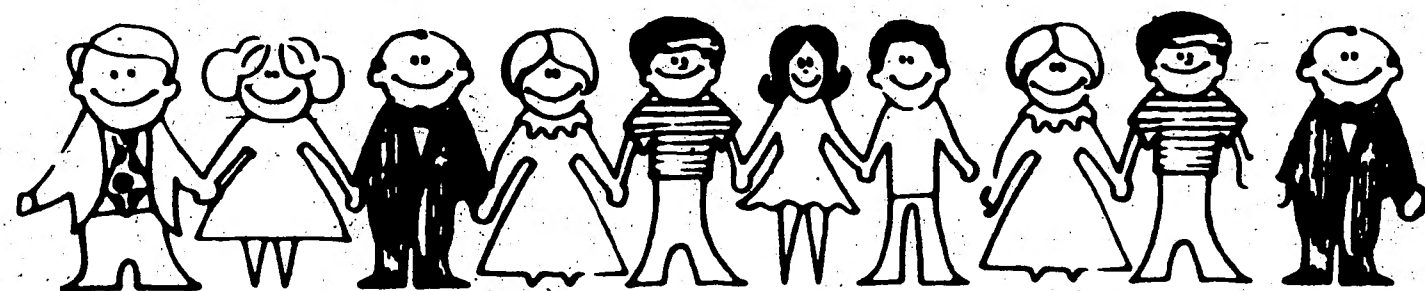
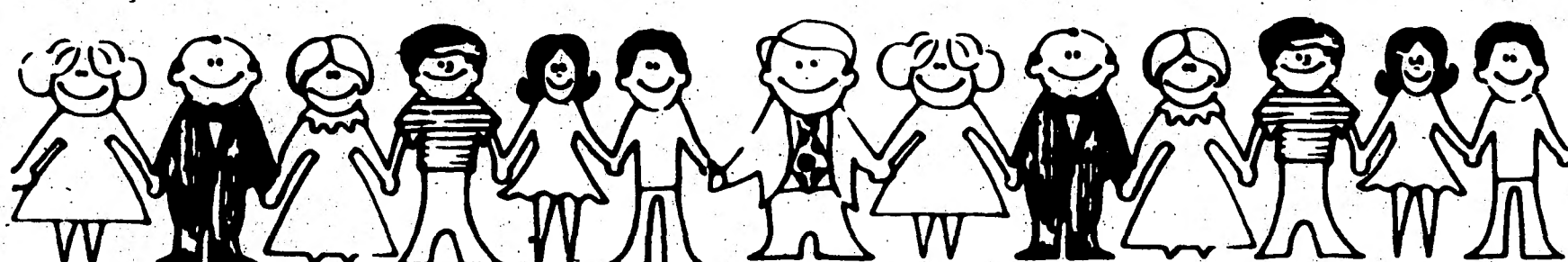
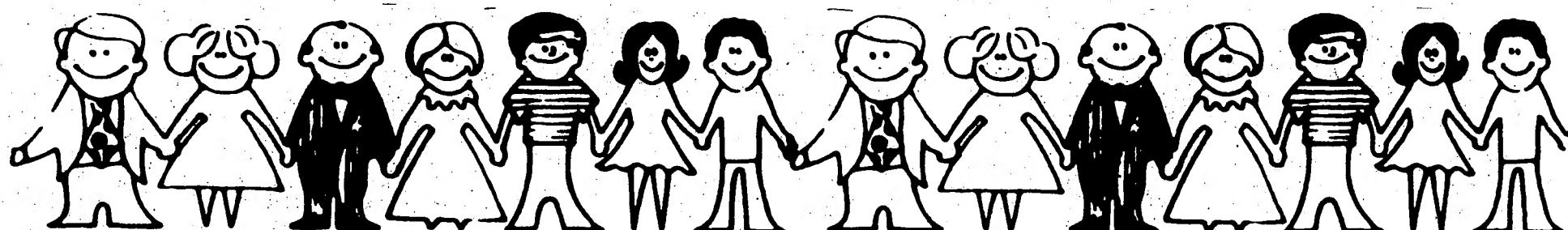


ISRAEL GOVERNMENT TOURIST OFFICE

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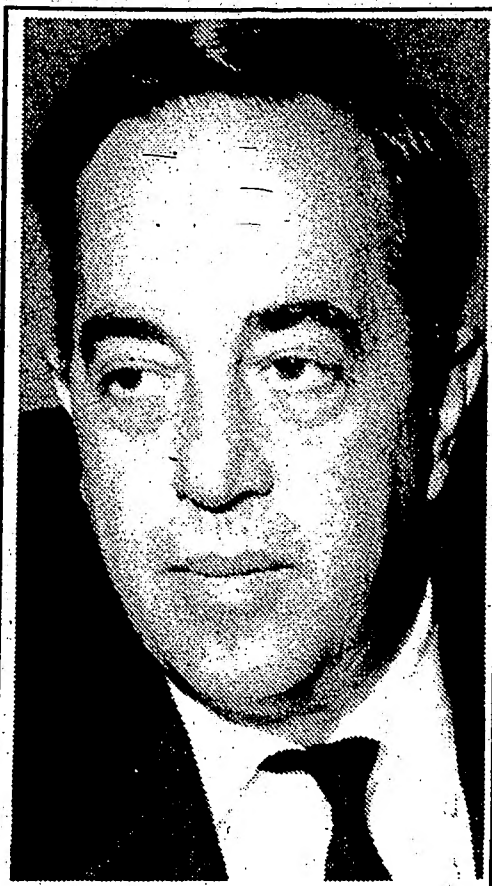
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By ARYE L. PINCUS
Chairman of the Executive
World Zionist Organization

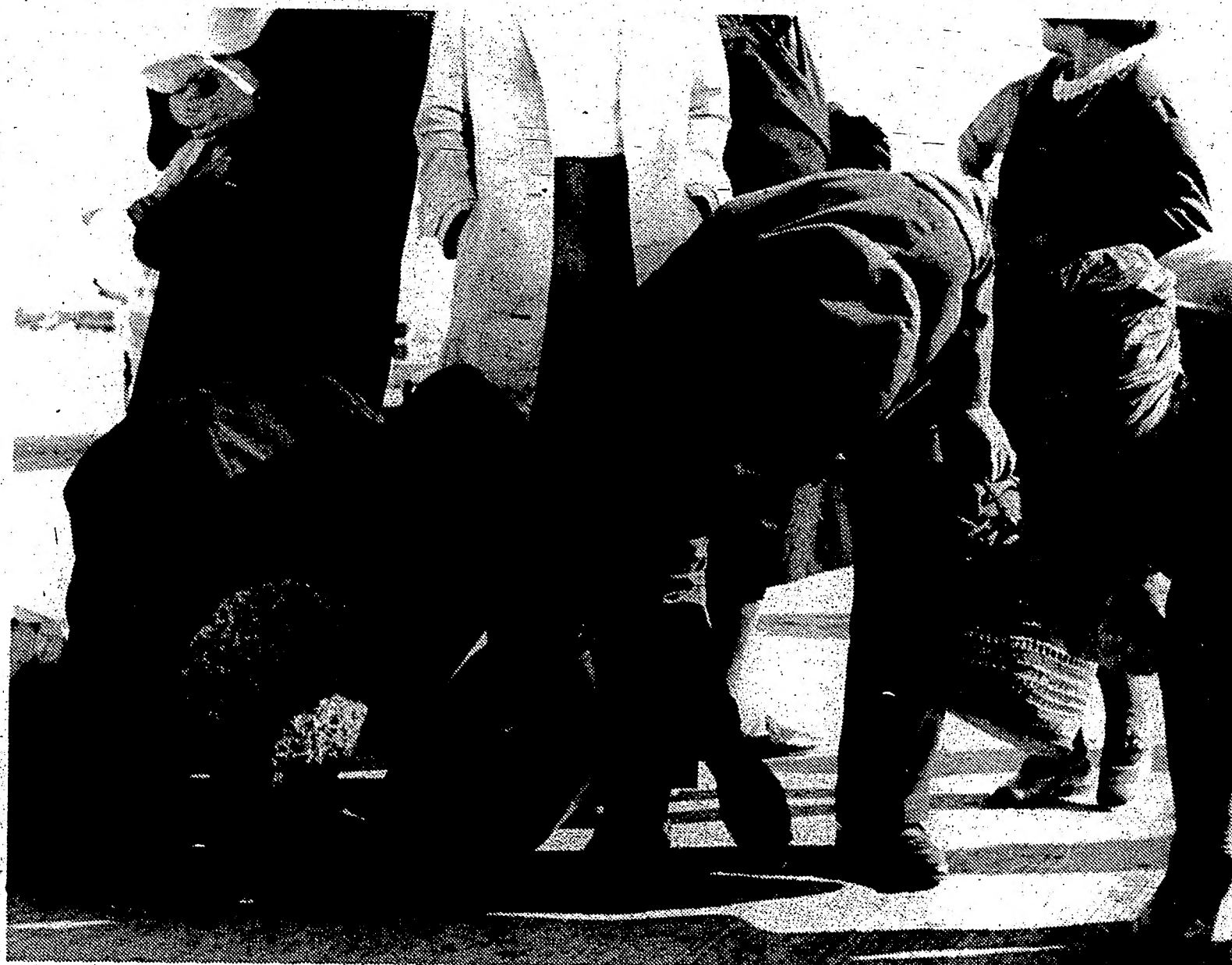
After a period of 25 years, it is still difficult to assess the impact of Israel's existence upon world Jewry or the inter-relationship between the Jewish state and the Jewish people. To appreciate just how profoundly Israel

has affected Jewish life, it is necessary to consider, first, that the state was the product of the Zionist movement, born in Europe, and is still essentially inspired by Zionist thinking; secondly, that it came into existence on the morrow of the terrible Nazi persecution of the Jews and the deliberate destruction of more than a third of Jewry; thirdly, that the state won independence only after a bloody war and has never since been free from bloodshed, war or threat of war; and finally, that its establishment is part of a deep-seated demographic and cultural change involving a virtual revolution in the pattern of Jewish life.

The rise of the Zionist movement towards the end of the 19th century was a response to the misery, instability, and sheer physical danger of Jewish life in Eastern Europe, and of

the insecurity and humiliation which Jews felt in other European countries as a result of anti-Semitic prejudice. Zionism recognized that the "Jewish problem" was not merely a problem of social, religious or racial bigotry, but, basically, a national problem, and it therefore proposed a radical solution — the establishment of a Jewish state. It united within itself all the main currents of Jewish thought and idealism.

Jews of every persuasion found in the Zionist ideal an objective in which they hoped to realize their strongest yearnings. Some were driven simply by the need for a refuge from bodily duress; others wished to escape the unproductive and perilously uncertain conditions of the lowest middle classes. Some thought to heal the baneful psychological effects of the contempt and



Many a newcomer to Israel, overcome with emotion, kissed their new land.

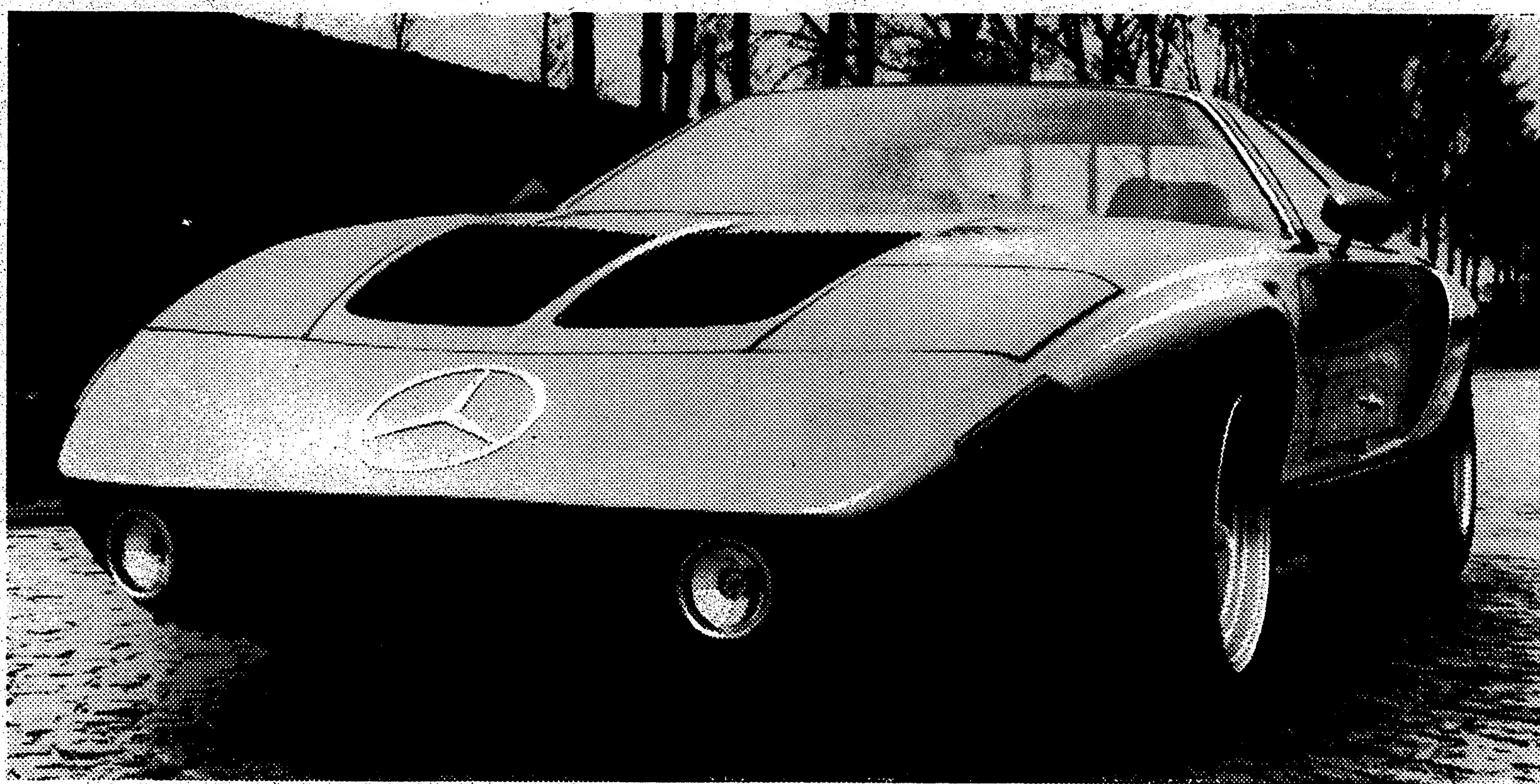
rejection which they suffered from "social" anti-Semitism. Others aspired to a Jewish cultural and spiritual renewal. Some were fired by the age-old

messianic dream of the Jewish religion for a return to the ancient Homeland; others were moved by the ideal of socialism, with its message of the universal

redemption of Man.

The movement was internationally recognized after World War I, when Britain was granted the mandate over Palestine.

*Our compliments
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TORONTO'S
JEWISH
COMMUNITY
on the
happy occasion
of
Israel's
25th Anniversary*



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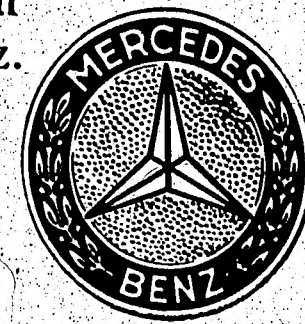
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Zionist movement

Zionist-inspired settlement in Israel had begun some decades before. In the period between the two World Wars, the Zionist settlers in Palestine had already made a powerful impression on Jewish life by their idealism, pioneering and social achievements, and by the revival of Hebrew. It was, however, the Nazi persecution, culminating in the slaughter of six million Jews, that made a Jewish state not merely desirable, but a desperate last hope for the remnants of European Jewry. The drama of the refugee ships trying to run the British naval blockade in the early 40's emphasized the pressing need for a sanctuary and highlighted the apparent indifference of the world at large to Jewish survival. The State of Israel declared its independence in May 1948. It had a Jewish population of 650,000. By the end of 1951, more than an equal number of olim — mainly refugees — had reached its shores. The war which Israel was forced to fight for survival in 1948-49, against an invasion by numerically superior and better-armed

forces of the neighboring Arab States, appeared to many Jews throughout the world as a resurrection of the epic period of Joshua or the Judges. The birth of the state in that context, coupled with the vast influx of immigrants, assumed an almost apocalyptic character.



Reunion

The Jewish people throughout the world — even those who enjoyed the security and prosperity of the free West — felt deeply involved in the process of Israel's establishment and consolidation, and that feeling remains. This was not just a matter of Zionist conviction. After World War II, the Jewish communities of the

free world assumed responsibility for solving the Jewish refugee problem; they provided the resources for the transfer of the refugees to Israel and their rehabilitation there, and this aid has flowed on throughout the following years to help to settle every Jew that sought a haven in Israel.

Of the nearly 700,000 Jews who had settled in Israel by the end of 1951, half were from the European DP camps and the other half from the Arab countries in the Middle East and North Africa, where Jewish life had become insupportable. The once populous and flourishing Jewish communities of Yemen, Iraq, Egypt, Libya and Algeria have by now been almost entirely rescued; in other countries, such as Morocco and Tunisia, they are drastically reduced. In all, half-a-million Jews from the Arab States have been absorbed in Israel. Over 1,500,000 Jews have settled in Israel so far, bringing its total Jewish population, together with natural increase, to over

Cont'd on Page 35

Our best wishes to Israel
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Our Best Wishes to Israel
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On behalf of the citizens of the Borough of North York, we extend most hearty congratulations and wish this great world State continued growth and development in the years ahead.

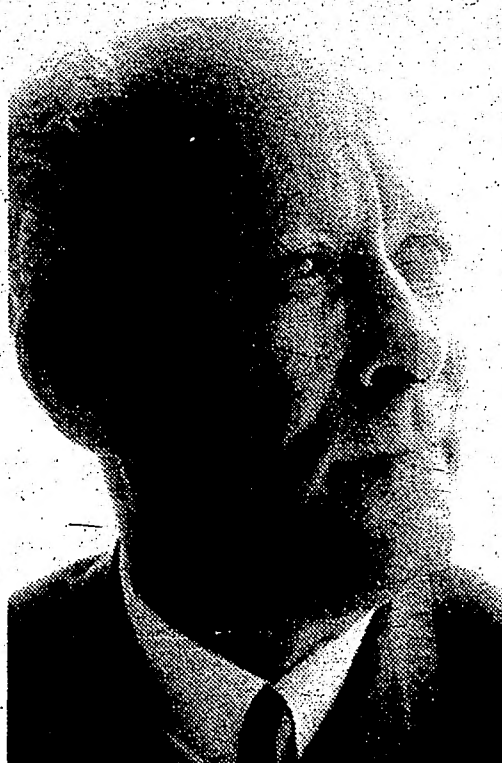
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Carl Keyfetz



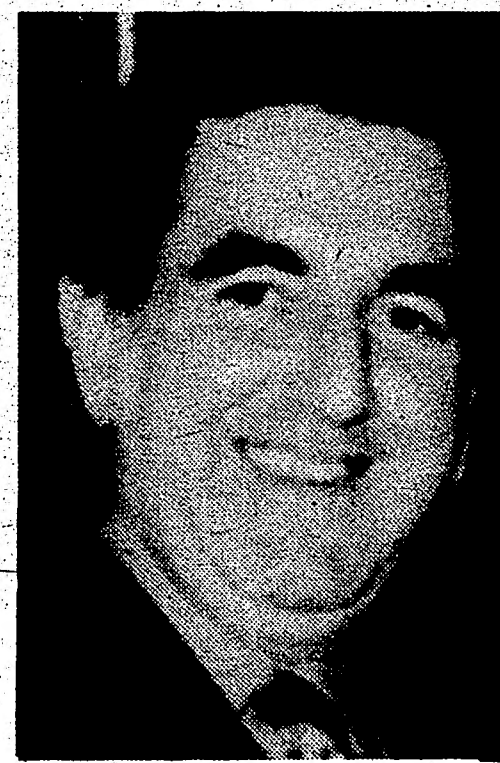
Mrs. Mirial Small



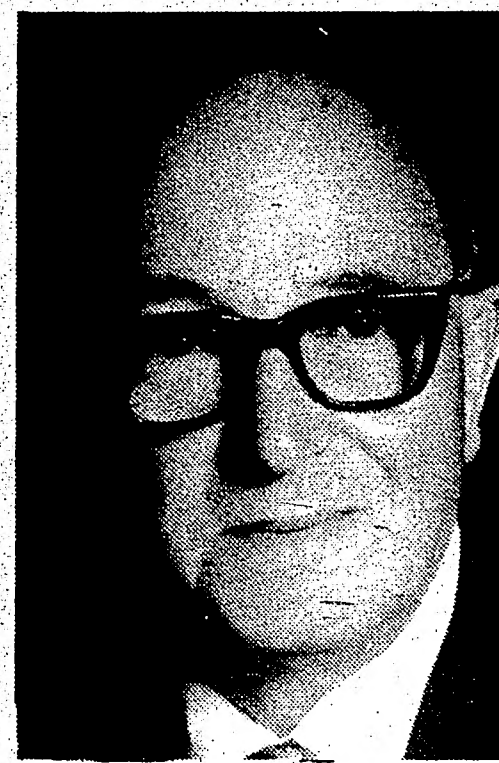
Robert Eisen



Leon Weinstein



Ben Ocopnick



Dr. Joseph Klinghofer

Memories still vivid of that day of rejoicing

An age-old dream became a reality 25 years ago. On a never-to-be forgotten day in 1948, the state of Israel was born, sending a thrill of joy around the world, wherever Jews were gathered. It was the answer to their prayers voiced by generation after generation during 1,900 years of exile.

Today, the dream and the reality are one, fused by the selfless devotion of men and women who toiled and fought and died so that some day Israel would be a nation once more.

How well do we remember that historic event of May 1948? A quarter of a

century is a long time and the passage of the years often erodes the memory and distorts the mind's image of happenings long gone. But the men and women contacted by The Canadian Jewish News and asked for their recollections had no trouble remembering their reaction to the dream come true on a spring day 25 years ago.

Here is what they said:

Mrs. Mirial Small, Toronto UIA leader.

I was in San Francisco 25 years ago, because my husband, Dr. Allen Small,

'I grew up with a dream but didn't expect fulfilment'

was doing post-graduate work. It was the most dramatic moment for anyone connected with the hopes of the Jewish people. My parents were ardent Zionists and this was so much a part of my background that I grew up with this dream. But I

thought it wouldn't be fulfilled during the lifetime of my parents. It was all the more beautiful because knowing you were present to hear news that Jews had been waiting over 1,900 years to hear.

I felt and saw it through their eyes. I remember

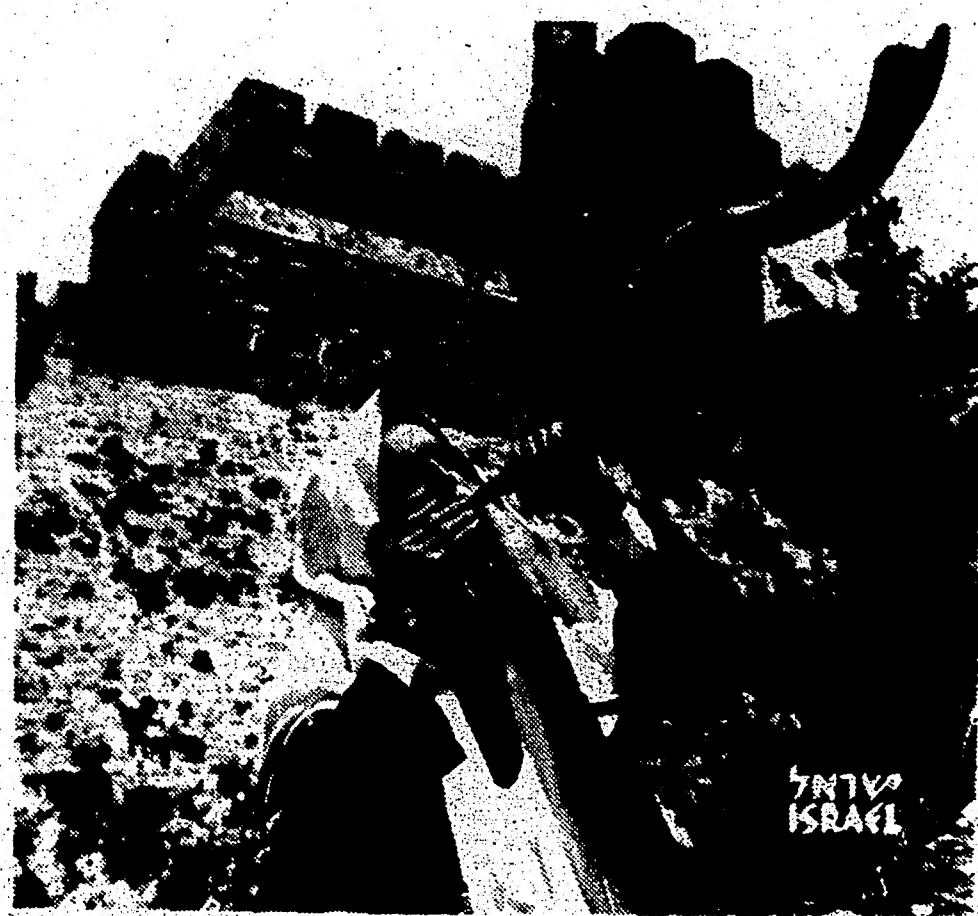
how the flag of Israel was placed among the flags of other United Nations countries in a ceremony conducted by the Jewish community of San Francisco. At the moment it happened we were so overcome with joy and almost disbelief that we were not properly aware of the dangers that were to face the country in the next few months.

Irving Matlow, President of the Toronto Zionist Council.

I and a few other boys in Toronto were overseas

volunteers. We served in the Israeli army from July 1948 until May 1949, fighting in the Galilee. We were aware it (independence) was not going to come about without any difficulties. Nobody gives you anything for nothing. At the time I heard the news, I was a commerce and finance student at the University of Toronto. It was an exciting moment.

Dr. Joseph Klinghofer, recently retired education director of the Canadian Jewish Congress, Central Region.



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'We all hugged each other and began to sing Hatikvah'

I was a newcomer to Toronto 25-years ago. My wife and I had just come from a displaced persons' camp in Salsburg, Austria. Our son was born May 8 and his circumcision coincided with the proclamation of the state of Israel. We were so elated that we gave our only child three names. His first two names after our fathers who were killed by the Nazis, and his third name — we called him 'Israel.' This proves how elated we were, all the more so because we were victims of Nazism who had miraculously escaped. When I arrived in Toronto I was made director of the Reception Centre for Jewish European orphans at the Canadian Jewish Congress. All the kids were extremely elated by the news of independence. It was the only thing they talked about.

Leon Weinstein, Toronto business executive.

I recall the tears and joy of that moment 25 years ago. I was at a B'nai B'rith convention in Peterborough when the late J. Irving Oelbaum rose to announce that David Ben Gurion, in Tel Aviv, had

just declared the establishment of the state of Israel. It was a highly emotional and dramatic few minutes. About 350 to 400 people hugged each other as tears flowed. We all stood to sing *Hatikvah*. Then we ran to listen to the news on the radio because nothing was as important at that meeting as that announcement. I wanted to go to Israel immediately but was not able to. Instead, we stayed home and sent over money. I finally got to go to Israel in November 1957, heading the first United Jewish Appeal study mission. When I arrived, I cried like a baby.

Ben Ocopnick, presently director of societies and synagogues at the United Jewish Appeal.

I heard the news of Israel's independence on a hill overlooking Jerusalem not far from Latrun. The Jews who held their heads up high lived in Palestine and I wanted to be with them. So in 1946 I became a seaman on a ship trying to bring illegal immigrants into Palestine. In February, 1947 we ran aground in Haifa Bay. In the skirmish with the British that followed, several passen-

gers were killed. A few hid out in the false bottom of the boat but the rest were taken to Cyprus. Six weeks prior to independence, my armed unit was trying to prevent the inhabitants of an Arab village from leaving in order that a Jewish convoy could get through to Jerusalem. They had sent a man for water and ammunition. He came back with water, ammunition and the good news. After being in the hills for 36 hours, my first thoughts were of joy and when do we get out of here. Part of our objective, Israeli independence, was fulfilled. But, we didn't know if it would be short-lived. Everything was happening at once.

Carl Keyfetz, lawyer.

In 1947-48, I worked in an underground movement in Toronto which the late D. Lou Harris headed. It was our job to send men to Palestine to fight. I recall attending the Israel Independence Day Rally at Maple Leaf Gardens 25 years ago. With tears in my eyes, I felt with great pride that

Cont'd on Page 30

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Best Wishes to the State of Israel

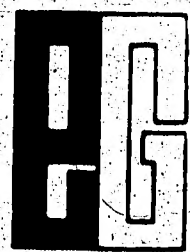
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'Our era has hope of dialogue'



By ABBA EBAN
Foreign Minister

Peace has been the supreme vision of the prophets of Israel, and an essential value of Jewish civilization. The prophet Isaiah, who lived in Jerusalem 2,700 years ago, summed up the quest for peace in these immortal lines:

And they shall beat their swords into ploughshares

And their spears into pruning hooks

Nation shall not lift up sword against nation

Neither shall they learn war any more

Our era — perhaps more than any preceding period in history — bears the hope of dialogue and understanding between nations previously in conflict. Within the past few years we have witnessed longstanding conflicts transformed from a condition of violence into a condition of negotiation. The United States and China, India and Pakistan, East and West Germany, the two Koreas are examples of the new pattern now emerging in international relations. Eventually this process should and must reach the Middle East.

Peace has too often been considered by inter-

"Peace is not a word or a juridical phrase. It is a total revolution in the meaning, style and content of life."

national bodies in semantic formal terms — and too little in terms of human realities. It is not enough that Egypt, Israel, Lebanon and Jordan should agree on a form of words; indeed such an agreement may be a perilous illusion if it conceals a wide gap in intention and interpretation. What is needed most is that they, and all concerned with their deeper interests, should have a clear vision of what our region would look like and how its people would live, once hostility was replaced by peace.

The most conclusive evidence of the hallmark

of peace is the open frontier. In a peaceful Middle East, a man would be able to travel by road and rail from Cairo through Israel to Beirut and Amman; Egyptian civil aircraft could traverse Israel eastward, Israel shipping would pass unimpeded through the Suez Canal; Israel and Arab civil aircraft would land in Cairo, Lod and Amman on their present route to East Africa; and a railway for the transportation of heavy goods would pass from the Suez area through Kantara, along the Israel coast northward. The ports of Eilat and Aqaba would plan their expansion and

development in neighbourly coordination. In the summer of 1972, 152,000 Arabs from neighbouring countries visited their relatives west of the Jordan and Israel.

This year nearly three-quarters of a million tourists came to Israel and approximately as many to Egypt. In conditions of normality and peace, the ancient splendors and modern amenities of our countries would attract millions more, who, by their pilgrimage, would join us closer to them and themselves to each other.

In the last resort, a nation's strength and greatness will be measured not by the number of its missiles, but by the quality of its scholars, scientists and technicians. Why should not Israel and Arab doctors and scientists cooperate in the common quest for learning, visit each other's institutions, lecture

to each other's students, meet together to face the opportunities and ills which are common to our region? If the Israel yield of cotton is about half a ton per acre, more than twice the average in other areas of the Middle East, might not the lessons be experimentally learned and applied? The senselessness and tragedy of war are most vividly expressed in the inexcusable waste of resources. In 25 years, the Arab states and Israel have spent more than \$25 billion for military purposes. If 1/10th of that sum had been invested in a refugee solution, the problem would have been solved long ago, in a way that would have promoted economic progress in all the countries in which the resettlement was made.

At the present time, Egypt and Israel are spending, between them, more

Cont'd on Page 39

HOLT'S

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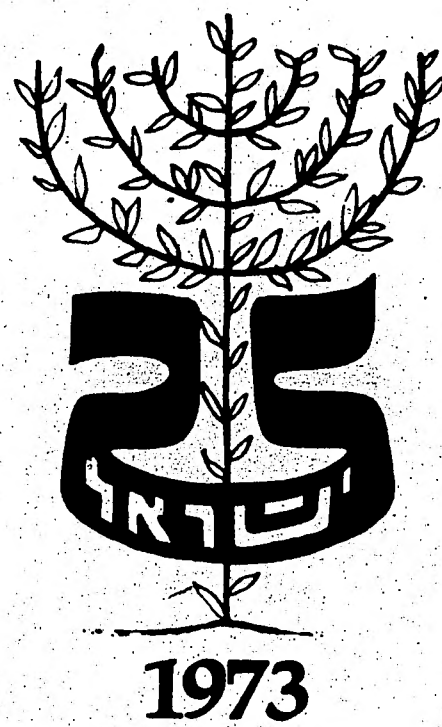
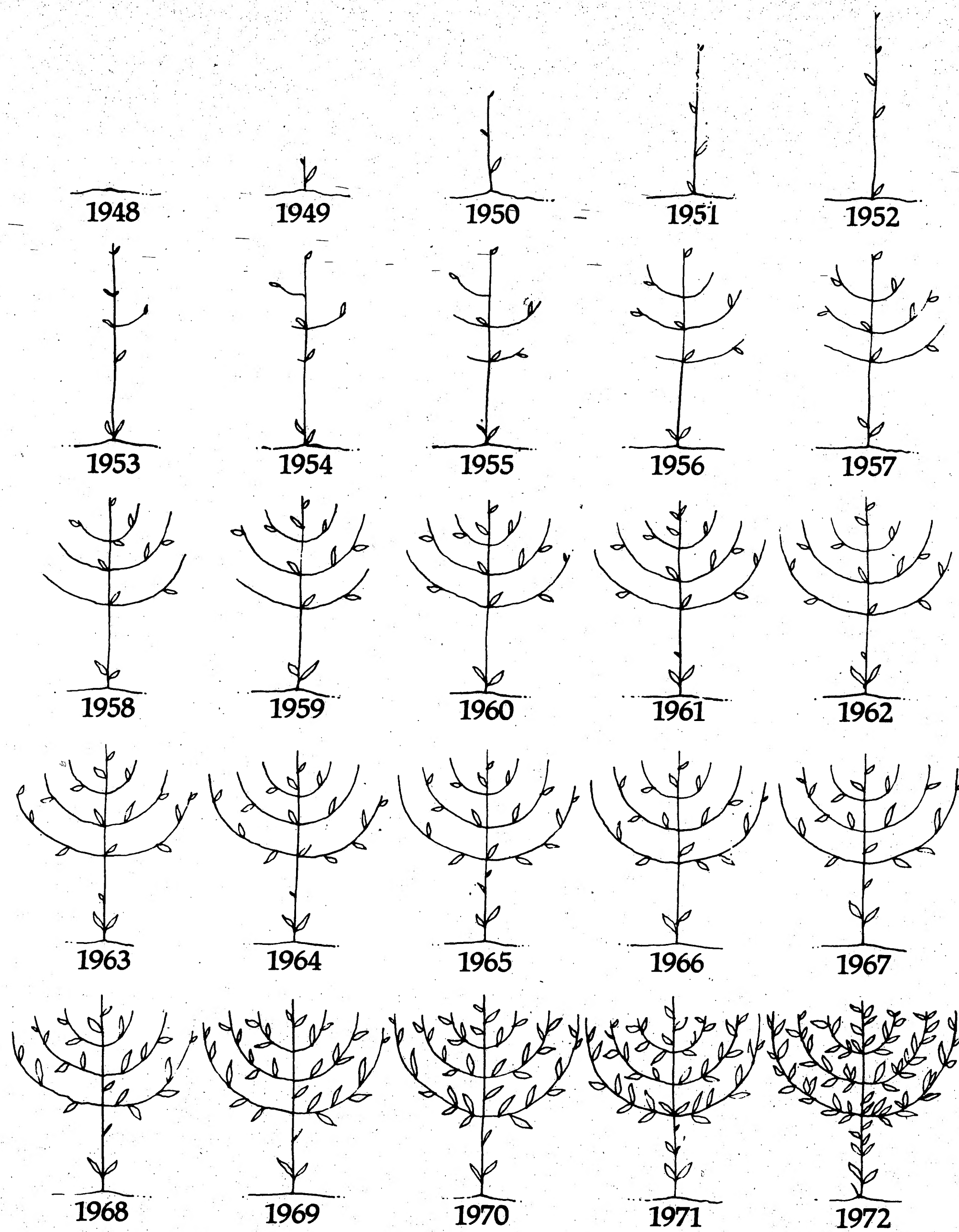
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The last week of the Israel '73 exhibit will be devoted to exports such as oranges.

Plan special exhibition on Holy Land economy

TEL AVIV, Israel — A unique opportunity to get acquainted with all aspects of the Israel economy, as well as the chance to relax and sightsee will be offered to visitors to Israel this summer. In honor of the 25th Anniversary of the State of Israel, an exhibition entitled Israel '73 will display the achievements of the state in its 25 years of existence. Special emphasis will be placed on its development as a modern industrial society. At the same time Israel's 25th

Anniversary celebrations will be in full swing offering a variety of entertainment and cultural activities.

The exhibition which will be held from May 28 through June 16, 1973 will highlight the forces behind Israel's growth such as her versatility and intellectual power, plus the problems she still must face such as security and absorption of immigrants. A central exhibit will give an overall picture of Israel's industries and the surrounding pavilions will

display the actual products of these industries.

The last week of the exhibit will be called "Israel Export Week", and national business groups from 40 countries will be invited to visit during this week, hosted by the local Israel Chambers of Commerce. This "Export Week" will offer an excellent opportunity for importers, industrialists and other businessmen to visit the exhibition and to make first hand acquaintance with the Israel economy.

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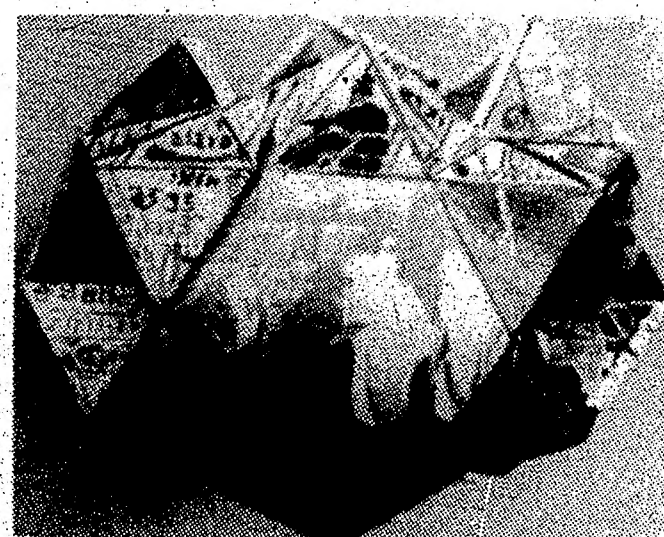
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on the occasion of its 25th Anniversary

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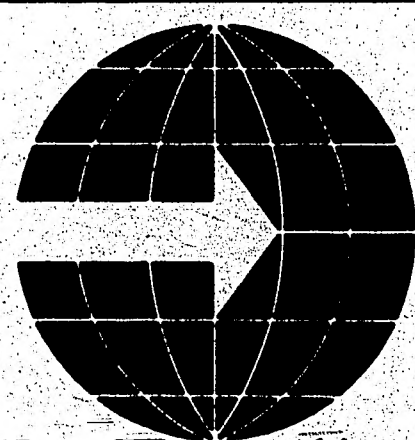


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Photographer Al Gilbert with some of his portraits of Israel prime ministers.

Holy Land theme Sponsor photo contest

The Canadian Committee for the celebration of Israel's 25th anniversary will sponsor a photographic contest for Canadians with the theme, Israel — the Holy Land, it is announced by internationally known photographer Al Gilbert.

Mr. Gilbert is serving as national chairman of the

committee. He said the contest will be divided into three categories comprising slides, color prints and black and white. The prizes are being arranged with the best of show receiving \$500.

Closing date for the contest is May 1, 1973 and it is open to any resident of Canada except

committee members and their families. Entry fee is \$2 for each photograph or slide submitted. All winning photos and slides become the exclusive property of the committee.

All entries should be mailed to Holy Land Photographic Contest, 788 Marlee Ave., Toronto 19.

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**As Israel enters
her second quarter
century, may
the serenity of peace
encompass the nation
and her neighbors.**

**The Canadian
Jewish news**



Yemenite Jews on the famed "Magic Carpet" of El Al

Despite war stresses, Israel's infant El Al becomes world giant

By PEARL GEFEN

TEL AVIV —

Now why would anyone write a book about an airline? That is, not a novel about a hijacking or a romance between captain and stewardess, but a non-fiction account of the development of an airline company.

The answer is simple: because the story of the particular airline involved in *To the Skies*, by Arnold Sherman, reads like a thriller, complete with exotic tales, abortive hijackings and the romance of Israel.

To the Skies is about El Al, whose story, notes Sherman, is "a microcosm of everything good and bad that has happened to the State of Israel since the birth of both."

Sherman, whose first book, *Impaled on a Cactus Bush* — an uproarious account of his family's immigration from Brooklyn to a fishing village near Natanya — should be required reading for every potential "oleh", is in a perfect position to know whereof he speaks. This lively former editor, longshoreman and private detective is now El Al's company spokesman, privy to its entire history. He is also well versed in airline activities



Arnold Sherman

elsewhere in his role as member of the executive board of the International Air Transport Association (IATA) Public Relations Advisory Council — a signal and rare honour for an Israeli under present political circumstances.

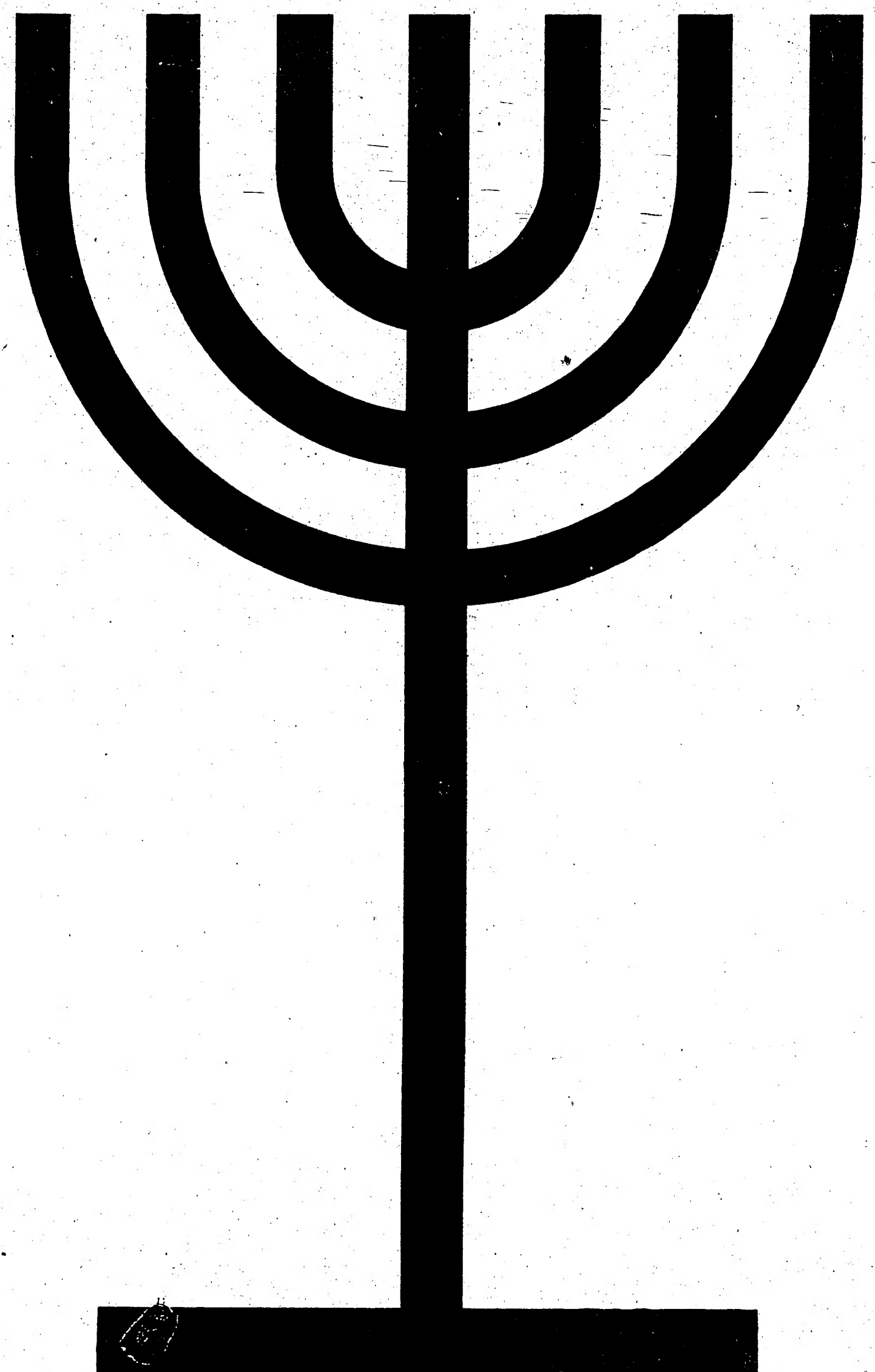
El Al began operations in 1948 with very little money and no trained personnel. "It was an act of improvisation," Sherman recounted between telephone calls dealing with the well-organized influx of pilgrims to spend Christmas in the Holy Land, "forged when the country was being besieged by various Arab enemies. El Al's first flight set the pace for the entity which has always been more than a commercial company,

when a revamped military plane was dispatched to Switzerland to bring Chaim Weizmann home. That first infantile step in the flight of a mighty airline was carried out in top secrecy, at a time when our airspace was pretty much controlled by Egyptian Spitfires."

Since then, El Al's history has paralleled that of the infant nation. In the early years, it concentrated on rescue and immigration. El Al aircraft, using different paint jobs and phony serial numbers, flew into Arab countries to airlift Jewish refugees. It flew to Europe to empty the refugee camps of Nazi survivors.

Those years of delivering the — desperate and the destitute — a task being repeated today with Soviet Jews — created legends like those of the "Magic Carpet" operation, which brought the Yemenite Jews from primitive poverty to their ancestral home. One of the most piquant stories tells how one airborne group of Yemenites — to whom the airplane was simply the eagle promised to them by the Bible — started a fire in the cabin in order to brew their tea.

Cont'd on Page 34



and thou shalt tell thy son

Exodus 13:8

5708 — 5733

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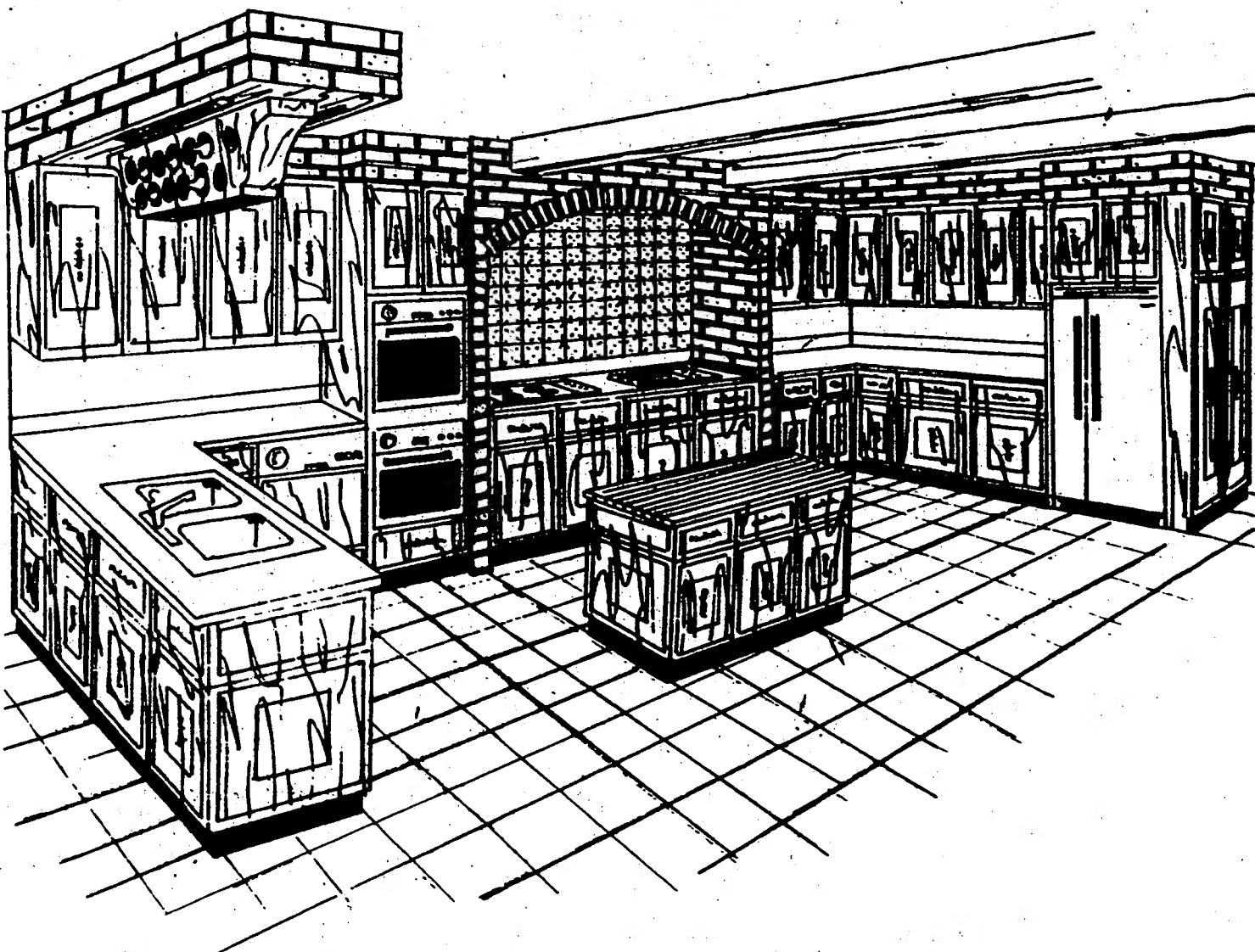
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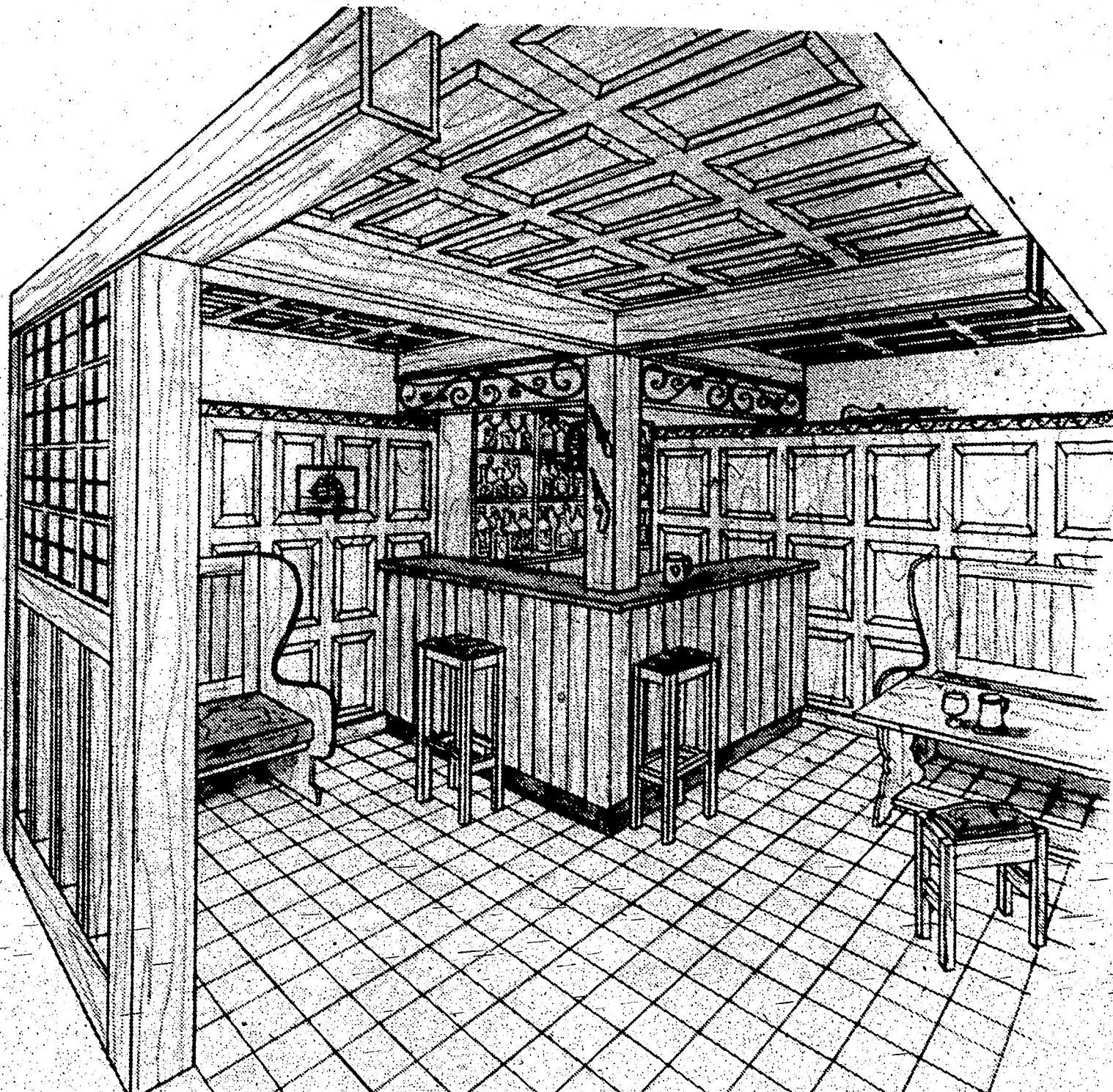
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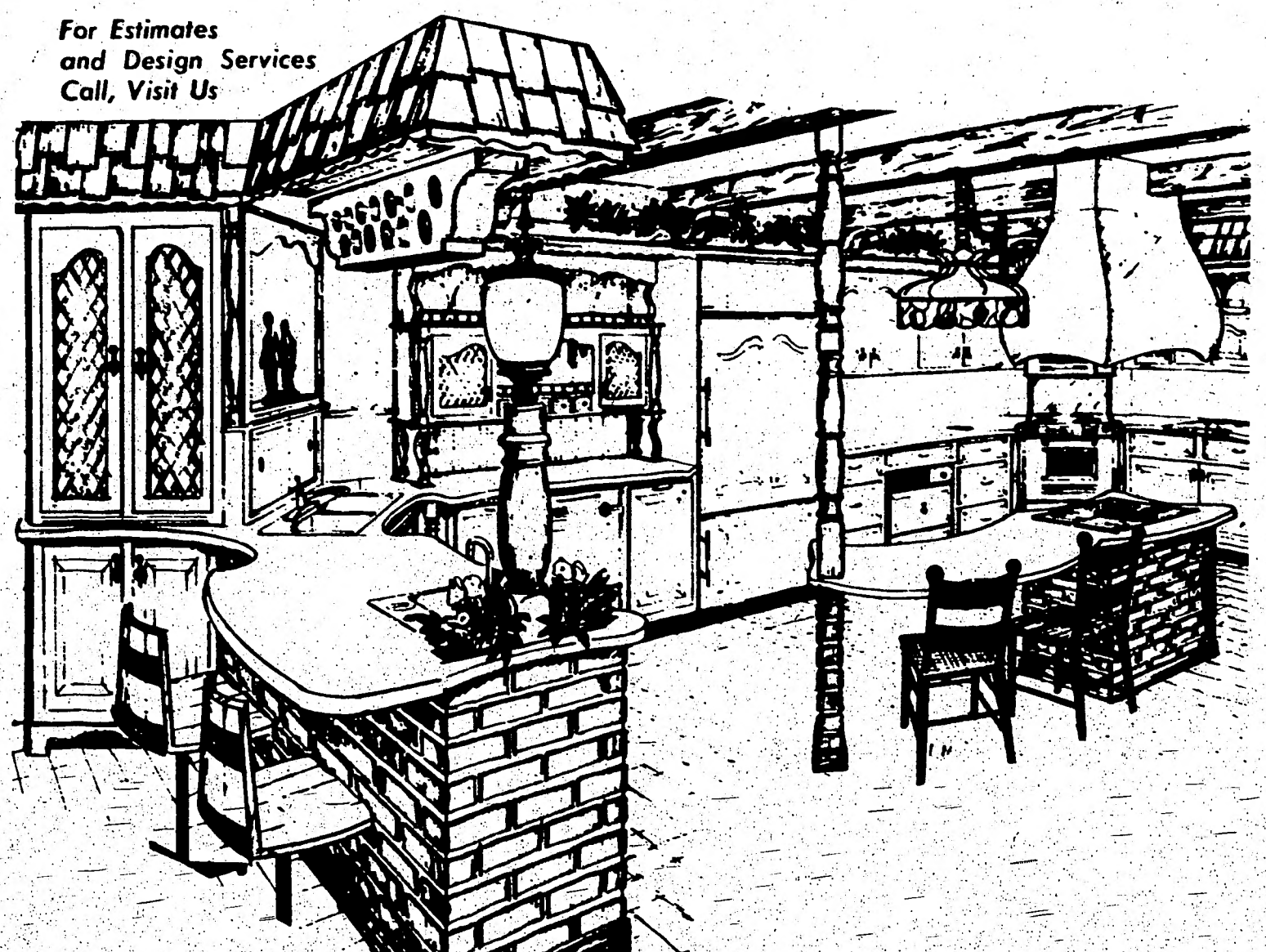
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Masada seen as parallel of battle against the odds

Masada is a desert cliff on the east edge of the Judean Desert, the site of an incredible fortress, built by King Herod as an escape refuge 30 years before the birth of Jesus. Overlooking the famed Dead Sea and the Jordanian Mountains of Moab . . . cut off by deep valleys which surround it . . . Masada has stood for centuries, lonely and impregnable.

Today, Masada is anything but lonely. It is a "must" for tourists visiting Israel, for students of religious history and for archaeological buffs. The dramatic beauty of Masada, its exciting archaeological digs, the story of Herod's folly, each play a part in bringing visitors from all over the world to scale its heights and poke among the fortress ruins. And a new cable car, just completed in the past year, makes the summit of Masada easily accessible for the first time and provides a thrilling attraction of its own.

But the real story, and the one that intrigues and holds the greatest fascination for everyone who comes to Masada, is that of a little known episode in history. It is the story

of a small band of Jewish zealots who held out at Masada against the siege of an entire Roman legion for three torturous years and who finally, rather than surrender and face slavery, ended their lives by their own hands.

It is this story that all Israelis know and revere because it symbolizes the stand of a few against the many and because it was the final gallant fight of a people who gave their lives in the cause of political, religious and spiritual freedom, choosing death rather than submission. Israel today, surrounded on all sides by hostile neighbors, sees in Masada the parallel of its own battle against huge odds. The rallying cry for many Israelis is, "Masada shall not fall again!"

A Jewish historian, Josephus Flavius, who recorded the history of Masada, claimed that, "Herod prepared this fortress as a refuge in time of need against the two dangers which he always envisaged: the one that the Jewish people might depose him and put a king from the royal house which had reigned before him on the throne; and the second, even worse than the first,

the fear of Cleopatra, Queen of Egypt . . ."

Today, visitors enjoy a pleasant two-hour drive from Jerusalem over a modern paved highway, past the site of the caves where the Dead Sea scrolls were found. They find on arrival at the base of Masada, a little oasis carved out of the desert in the form of a modern restaurant where they can refresh themselves, and a museum where they can learn something of the story of Masada. And then they walk through the ruins of the old Roman camps at the base of the cliff and take the thrilling, seven-minute cable car ride to the top, 1,300 feet above the Dead Sea.

It took Herod many years to build Masada. The most detailed planning, plus thousands of workers and skilled craftsmen were used. Ironically, Herod's fears were never realized. He never used the fortress, and actually died of old age in Jerusalem. But the first impression of the visitor who walks through the gates at the summit is one of astonishment that so huge an undertaking could ever have been imagined, let alone accomplished.



A view of the desert cliff Masada

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Pioneer Women was formed 50 years ago and now is well-established in 13 countries. Pioneer Women support the programmes of Moetzet Hapoalot, an integral part of Histadrut in Israel. The development of day care centres for children of working women, day & night residences for children who cannot live at home, vocational training for youth, educational programmes for women in all aspects of living, assistance to underprivileged students are merely a segment of the broad spectrum of services rendered by Moetzet Hapoalot which is over half the total social service of Israel.

Pioneer Women emphasize the importance of human dignity and the maintenance of democratic traditions. In Toronto, we have sponsored and encouraged the Bialik Hebrew Day School as a tool for creative Jewish living in a Canadian milieu.

Esther L. Steinhouse,
President, Toronto Council

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In Hebrew it came out 'I am cheese'

By PAULA VAN GELDER

I believe it was Ephraim Kishon, the Israeli humorist, who pointed out that Hebrew isn't such a difficult language after all. When an American has been in Israel for only a few years, he can confidently approach one of the natives and ask, "Can you tell me the time, please? . . . but in English."

I used to think that this was mere exaggeration, but certain experiences that I have had or heard about since my coming to this country 2½ years ago, have tended to change my attitude somewhat.

When I first arrived, young and naive, I foresaw no linguistic difficulties for myself. After all, hadn't I studied Hebrew since the age of five? I had, indeed, but with this slight qualification: I had learned the fundamentals of Biblical and medieval Hebrew quite well, but in the modern state of Israel this knowledge left a little to be desired. I found my-

self making pronouncements such as: "Verily, he desireth to cross over the road — would that the light were green", and so on. Aside from sounding like a modern-day prophetess, and receiving some rather puzzled stares, I was not too troubled by this particular linguistic shortcoming.

During this same period, though, I learned that one must be very, very careful about some of the finer points of Hebrew grammar, for neglect in this area can lead to disastrous results. A flirtatious guard at the Israel Museum offered to show me the city of Jerusalem from the Mount of Olives. Since I had known him for about two minutes prior to his invitation, I decided not to take him up on it. Thus, when Avraham (my new friend) asked what I generally did with my evenings, I casually replied: "Oh, different things." Or at least I thought I said that. Unfortunately, I used the wrong construction — "meshunim" meaning "strange", instead of "sho-

nim" ("different") — and to this day, I shudder to think what the poor boy imagined — that I turn into a werewolf, perhaps? (In any event, my answer had the desired effect: Avraham found someone else with whom to share the panorama of Jerusalem).

Another miniscule change in a word brought embarrassment to a very sweet lady I know. When her ulpan teacher asked if everything in the Hebrew lesson had been clear, my friend nodded her affirmative reply, and decided to add, "I understand" ("Ani mevina"). Regrettably, the sentence came out "Ani gevina", meaning "I am cheese". She may have lost points for Hebrew vocabulary enrichment but she certainly deserved some

*'I found myself saying
the floor is gravy'*

for originality.

Then there are those wonderful words in Hebrew — homonyms or near-homonyms — with vastly different meanings. These cause the student no end of trouble. A young immigrant girl whom I know recently re-

turned from a visit to the doctor and, looking up his diagnosis in her dictionary, discovered that she had come down with either "m u m p s" or "horseradish" ("chaz-eret"). It probably was the former, though the latter possibility did intrigue us for a while.

I will not even bother to recount here the details of many other linguistic adventures (or misadventures) in which, for example, I found myself (blissfully unaware) saying things such as "The floor is gravy"; "Her coat is

lined with suburb"; and (to a startled waitress): "May I have a clean monkey, please?" (You must admit that kof ("monkey") is not that far from kaf ("tablespoon").

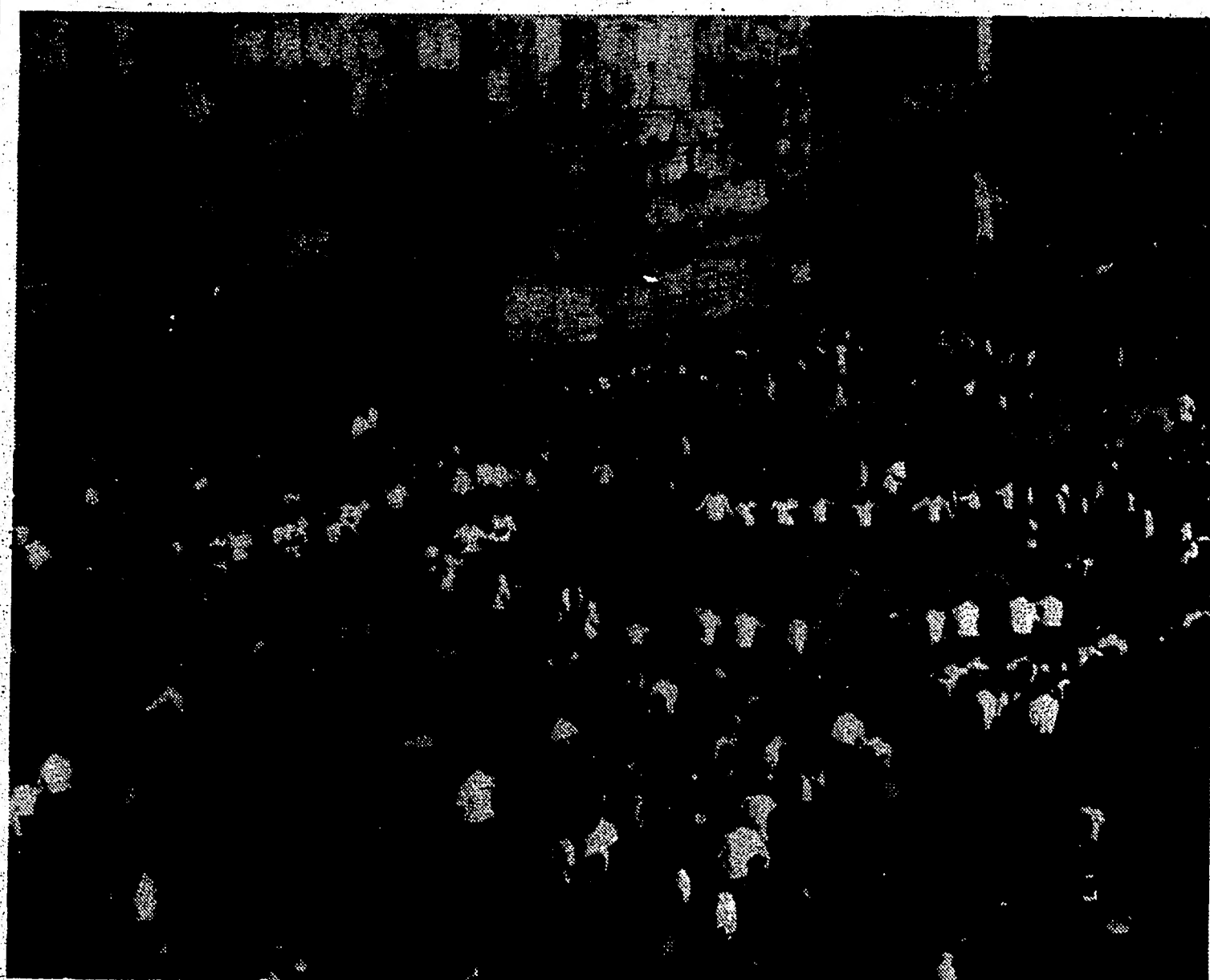
But all this was long ago. I can now converse fluently in flawless Hebrew with the people with whom I deal daily. It only occasionally happens that a caller with a discerning ear, having analyzed my accent for a few minutes, suggests, "Would it be simpler if we spoke in English?"

HAPPY BIRTHDAY ISRAEL!

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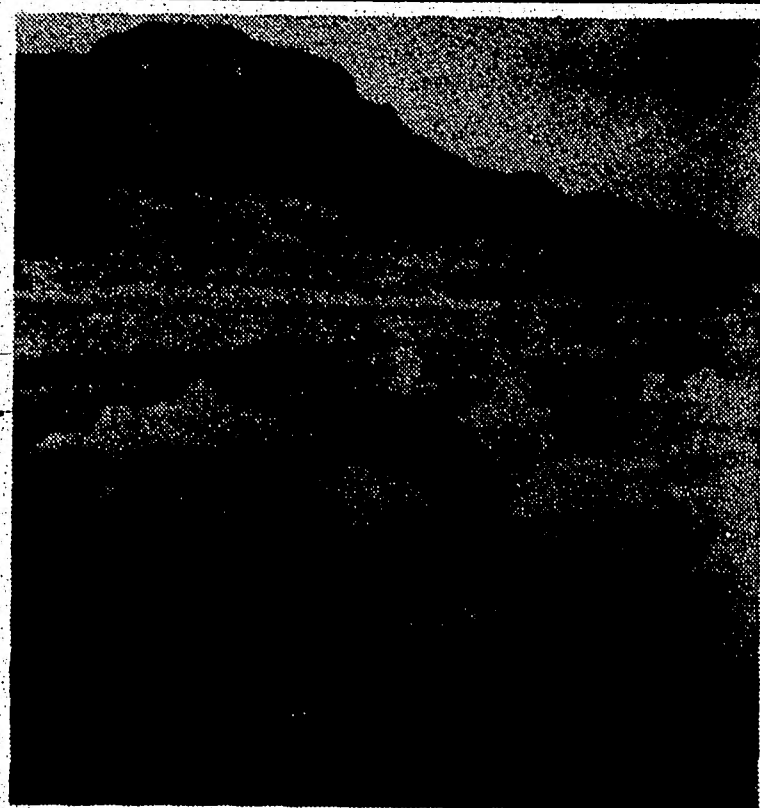
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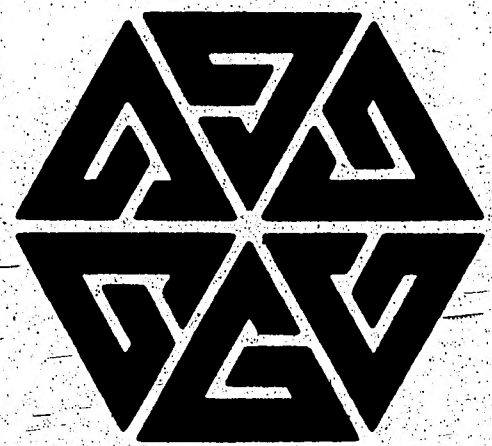
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was made to flower. And men of
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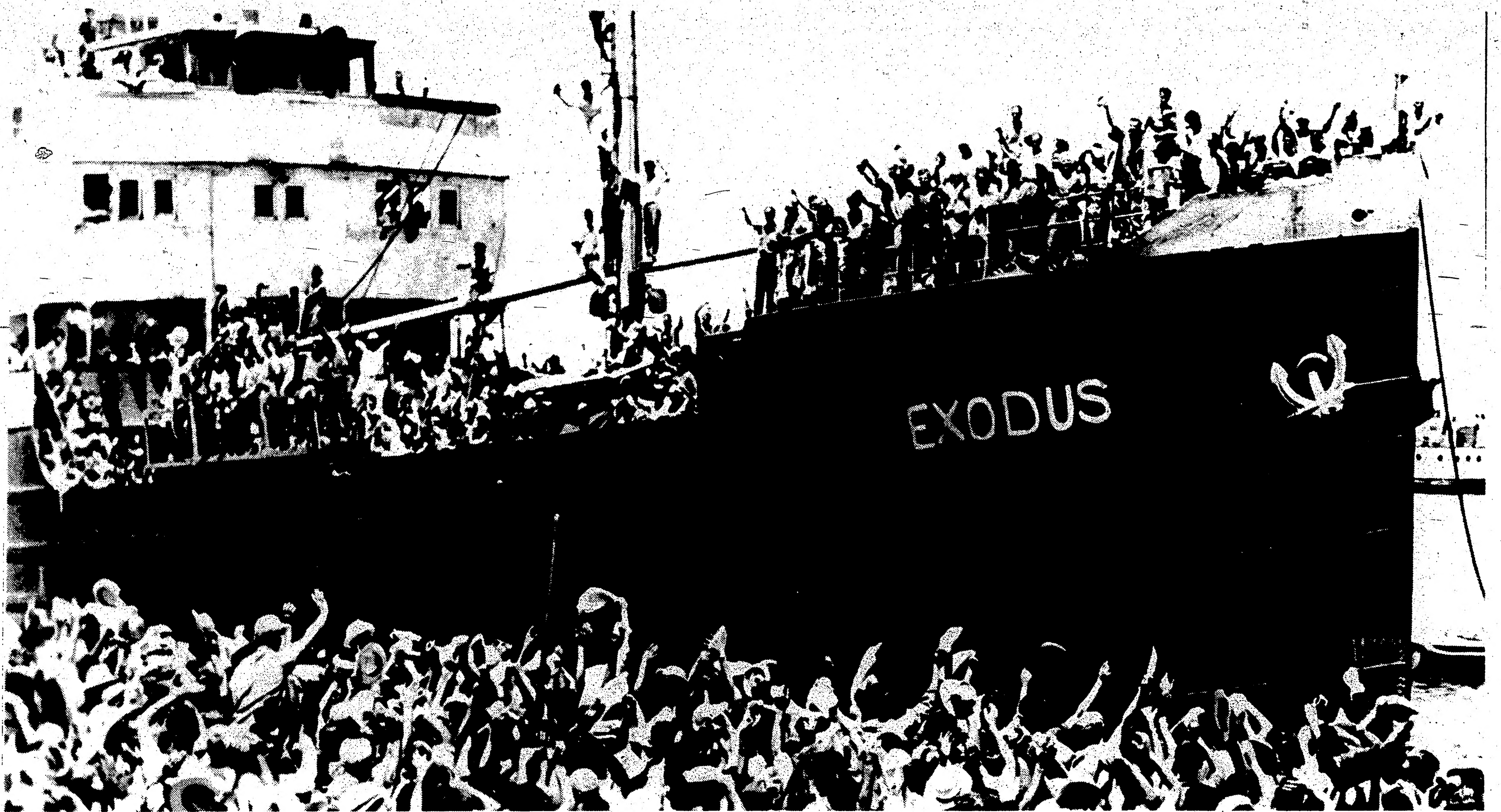
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An historic scene—thousands greeting the arrival of the ship Exodus with its load of immigrants.

In-gathering is high drama of our time

By NATHAN PELED
Minister of
Immigrant Absorption

Immigrants who have made their way to Israel since the creation of the state 25 years ago today constitute, with their children, about half of the country's population.

Behind this fact lies one of the most dramatic stories of our time.

It began in 1948, as the remnants of European Jewry gathered from DP camps began to disembark in Haifa upon the proclamation of the Jewish state. They were followed by hundreds of thousands of Jews from Muslim lands whose position had become untenable after Israel's War of Independence. The 650,000 Jews living in Israel at the time of the birth of the state absorbed within just three years more immigrants than their own number.

The flow of immigration was not based on the country's absorptive ability — as is generally the policy in other countries, but on what was always considered a basic tenet of Zionism: on the one hand, the right of every Jew to settle in the Jewish state, and, on the other,

the obligation of that state to admit every Jew, with certain exceptions to maintain public order. This was formalized by the Knesset in the Law of Return, which conferred legal validity on both right and exceptions.

The newcomers streamed towards Jerusalem from the world-wide Diaspora into which the Jewish people had scattered during two millennia — from the rugged hills of Kurdistan and the capitals of Europe, from caves in Morocco's Atlas Mountains to the cities of Latin America, from India and Romania and Australia — in all, from 101 countries.

The early immigrants were housed in tent cities



and shacks hastily thrown up on the sites of old British army camps. It was several years before resources could be mustered for the construction of permanent dwellings and the creation of adequate means of employment.

For all the difficulties, however, the veteran Israelis recognized in the immigration of distressed Jewry the very purpose of the Jewish state. They saw in it, too, the future strength of the country. It was the immigrants who moved into the new development towns and villages that began to fill the voids on the map of the new state, particularly along the hostile borders. It was immigrants who provided much of the manpower and skills that permitted the country's economy to develop into the most vital in the Middle East, its gross national product increasing fivefold in the first two decades. More than 500 agricultural villages were founded by new immigrants, most of whom had never farmed before. And it was the new immigrants and their sons who provided the bulk of Israel's citizen army; their courage and resourcefulness were to be

demonstrated in the Six Day War.

That war wrought a sharp change in the character of immigration. Until then, there had been massive influxes from many countries but hardly any from the two with the largest Jewish concentrations — the United States and the Soviet Union. Between 1948 and 1967, only 12,000 of America's 5.5 million Jews emigrated to Israel and far fewer from among the Soviet Union's 2.2 million Jews.

The war sent deep emotional tremors through the two communities. In the following five years, 35,000 Americans left comfortable homes in the world's wealthiest nation to begin new lives in Israel. In 1970 Americans outnumbered all other immigrants to Israel.

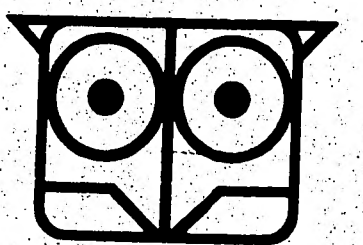
In the Soviet Union, where Jewish consciousness was presumed to have been snuffed out by 50 years of communism, Jews in their scores of thousands began to make it

clear with increasing boldness that they regarded Israel as their homeland. Under pressure from within and without, the Soviet Union began for the first time to open its gates. The flow of Soviet immigrants increased dramatically in 1972.

The problem of providing for these newcomers — in large part educated and skilled — was different from that posed by the mass immigration of the 1950's, which consisted

Cont'd on Page 29

NORTH YORK PUBLIC LIBRARY IN CELEBRATION OF ISRAEL'S 25TH ANNIVERSARY 'SHALOM ISRAEL'



at BATHURST HEIGHTS LIBRARY, 3170 Bathurst Street

The Hashomer Hatzair, Zionist Youth Organization, is celebrating the movement's 50th anniversary with a display throughout March of valuable books, pictures and descriptions of kibbutz life.

"Israel Night" Tuesday, March 27 at 7:30 p.m. features films "The Kibbutz", "The Children of Israel", "Jerusalem: Centre of Many Worlds".

at YORKDALE LIBRARY, Yorkdale Shopping Centre

"Shalom-Israel at Yorkdale" will bring the culture and creativity of Israel to the general public March 22-31. The library will feature a special display of books on Jewish life and also on display will be the 16-volume Encyclopaedia Judaica, a reference chronicle covering 5,000 years of Jewish history and culture. A display of Jewish art completes the 10-day exhibit.

Films at Yorkdale Library will include:

"Kibbutz" and "Children of Israel"
Thursday, March 22 and 29 at 7:45 p.m.

"Bon Voyage" and "Israel Now"
Friday, March 23 at 2:00 p.m.

Tuesday, March 27 at 2:00 p.m. and 7:45 p.m.

Wednesday, March 28 at 2:00 p.m. and 7:45 p.m.

Thursday, March 29 at 2:00 p.m.

Friday, March 30 at 2:00 p.m.

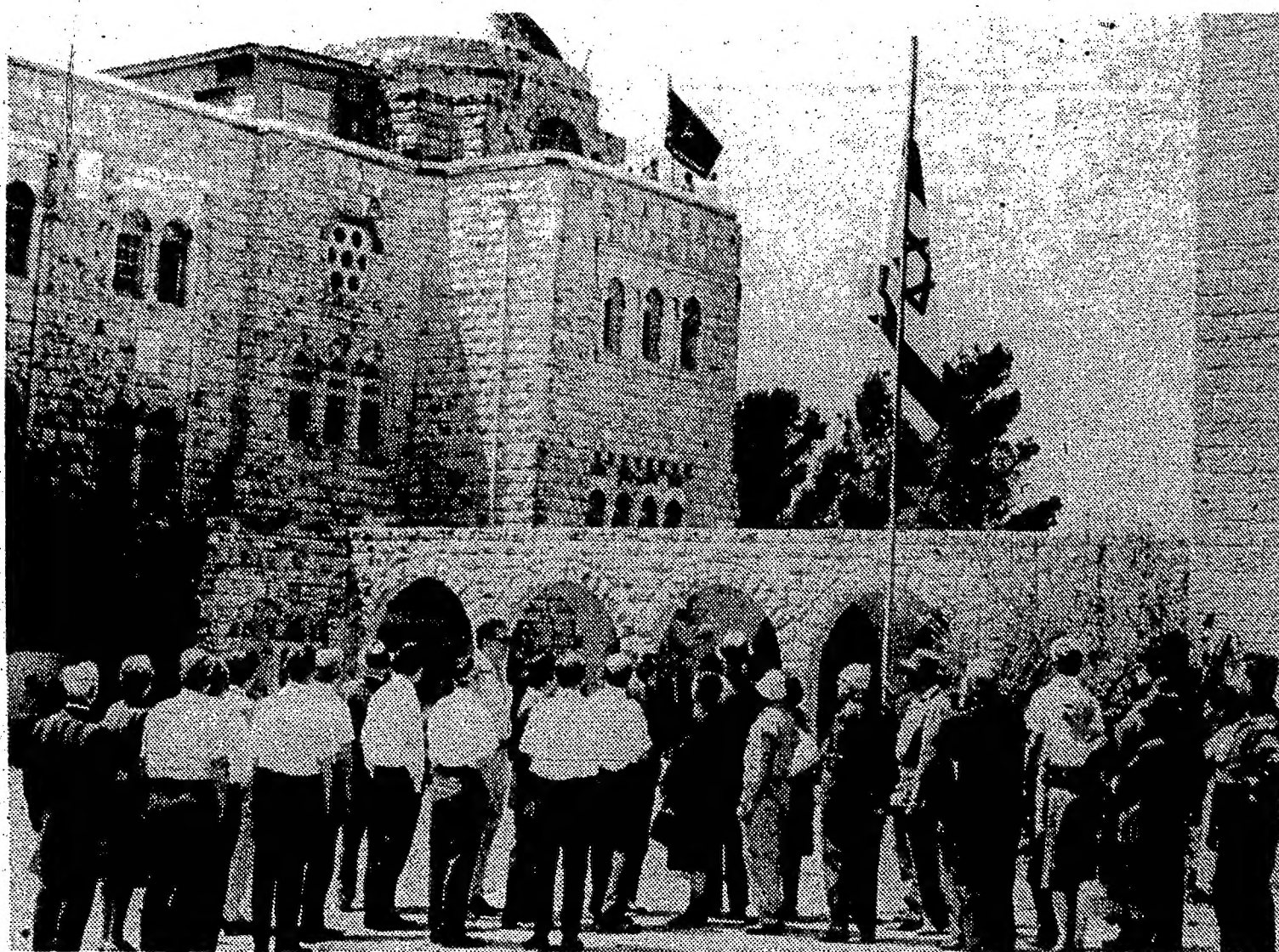
Scenes which remind us of those stirring d



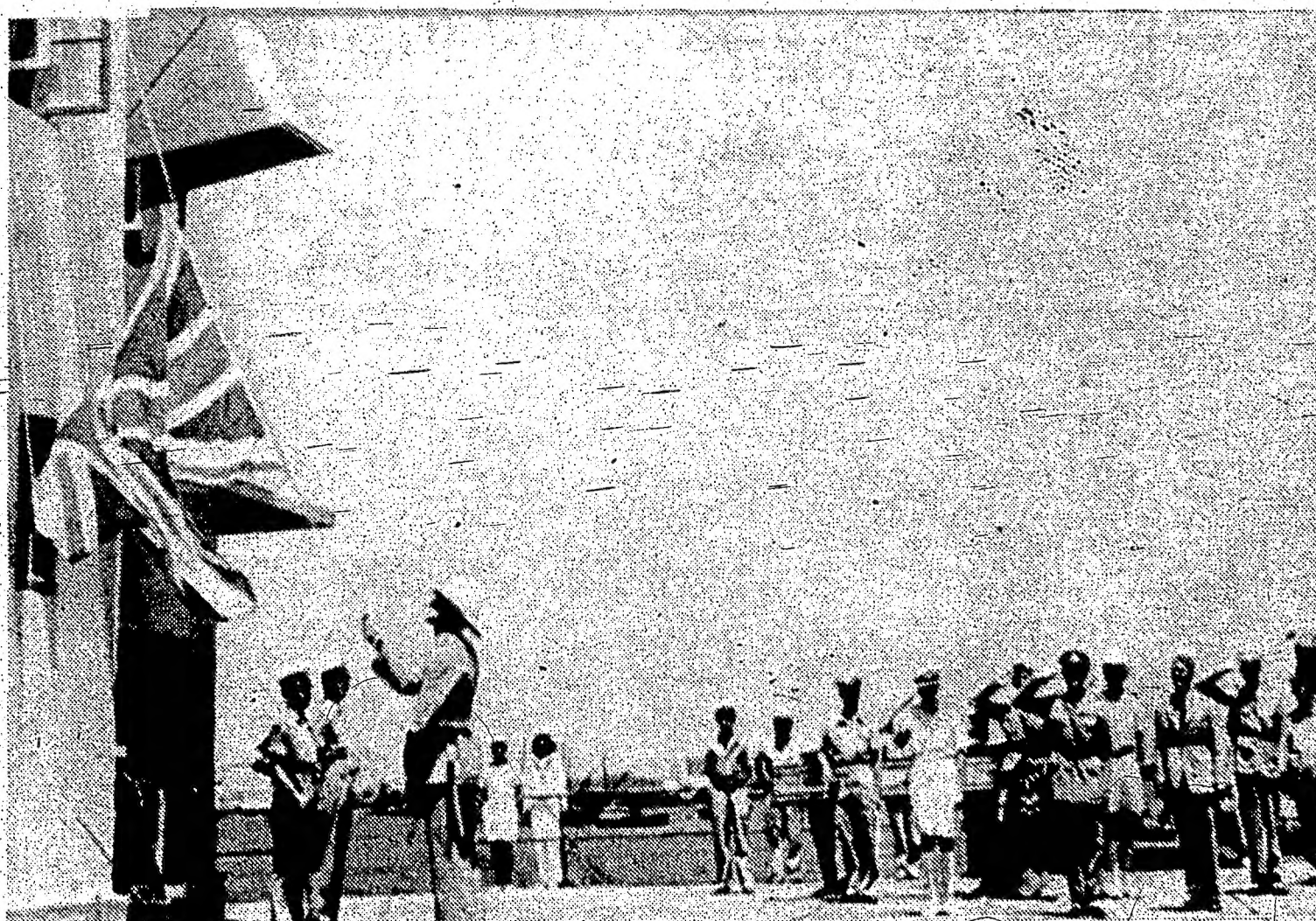
Lord Arthur Balfour, the British statesman whose name is linked with the 1918 declaration by the British government which favored the establishment of a Jewish national home in Palestine.



David Ben-Gurion reads proclamation of the State of Israel, May 14, 1948.



The flag of Israel is raised for the first time in Jerusalem.

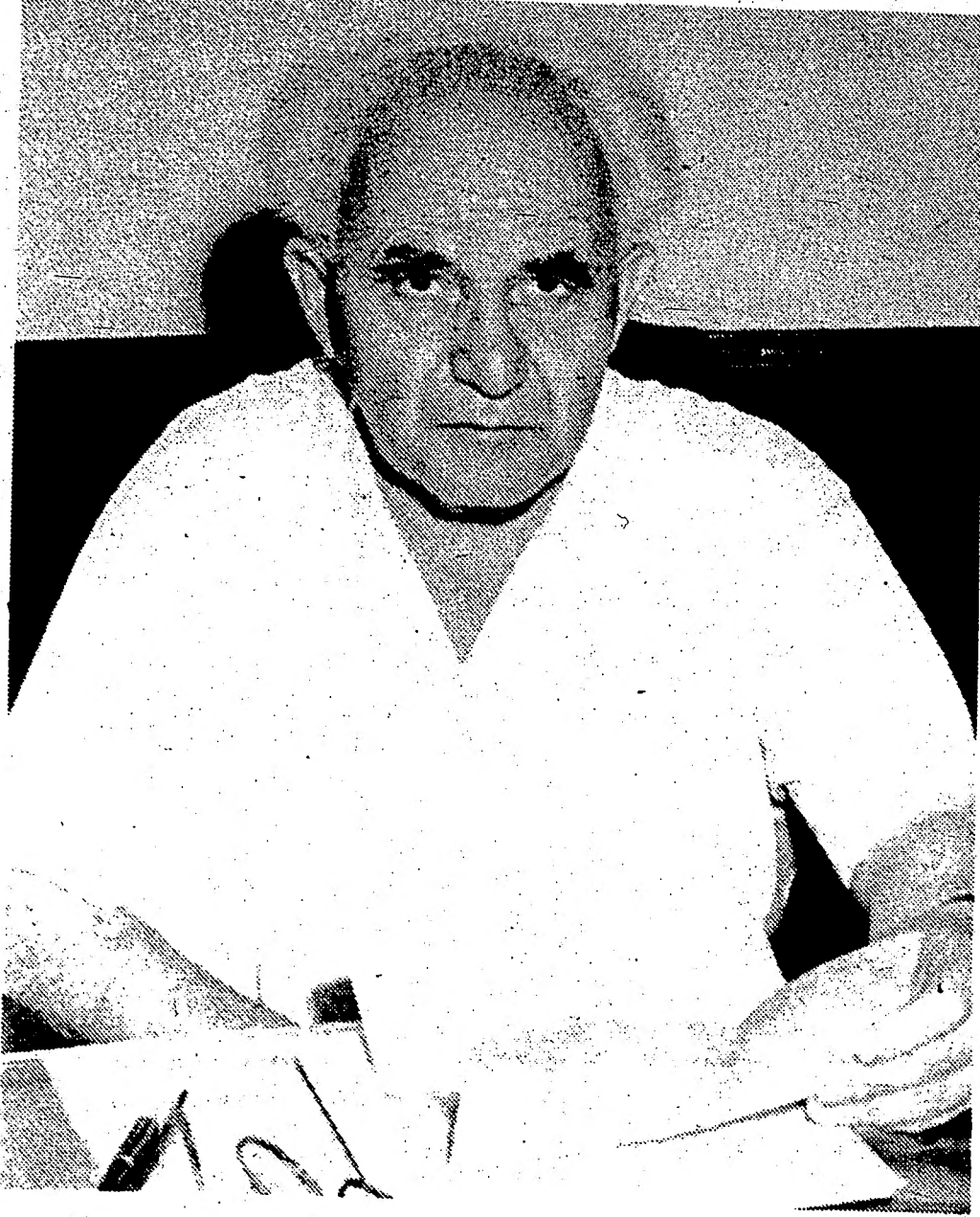


The Union Jack goes down for the last time, ending the British Mandate.



People in Palestine rejoice at the news of the new state of Israel.

days when the State of Israel was born



David Ben-Gurion, Israel's first prime minister



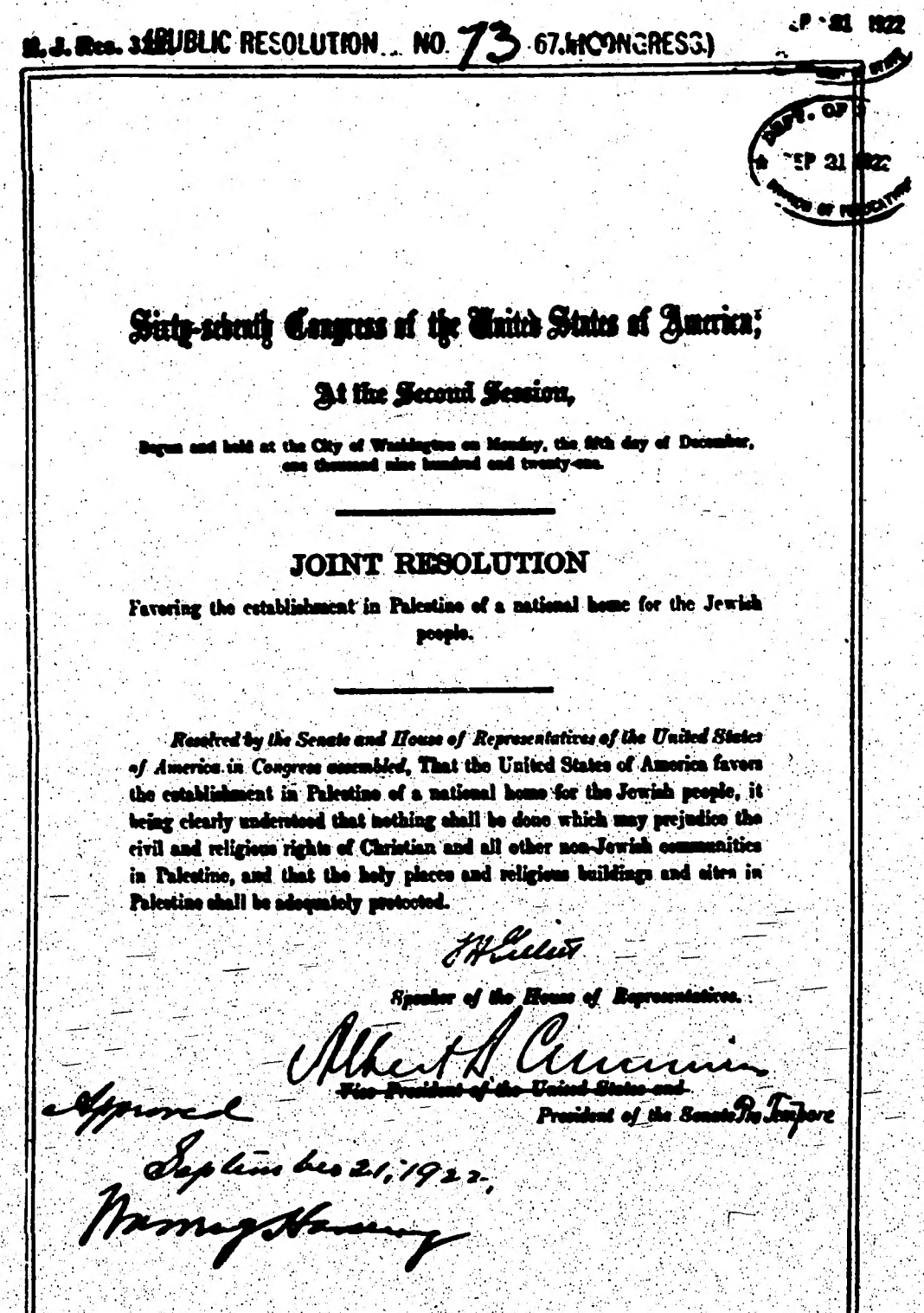
Golda Meir... the early years and later



Chaim Weizmann, the first president of Israel, takes oath of office.



The night of Nov. 29, 1947, people celebrate in Tel Aviv at the news that the UN General Assembly approved the partition plan for Palestine. In 1948, the state of Israel was proclaimed.



The joint resolution of U.S. Congress in 1922 favoring the establishment of Palestine as the national home for the Jewish people.

Wonders of Israel bring record income

By MOSHE KOL
Minister of Tourism

The land of Israel has been a top tourist attraction for centuries. The first recorded visitor, the Patriarch Abraham, made the

trip from his home on the other side of the River Jordan 4,000 years ago, and, since then, people have been coming to the land at an ever-rising rate.

Why this ceaseless interest? The land is the

birth-place of three major religions: Abraham stayed on and founded the first monotheistic religion. Two thousand years later, the disciples of a Galilee preacher, Jesus, began to spread their gospels on this

same soil. And six hundred years on, Muhammad had a vision in which, on his white charger, he ascended to heaven from Jerusalem. Members of all three faiths have made pilgrimages to their holy sites

throughout the succeeding ages.

But this is only part of the reason. Modern Israel is a nation reborn — living proof of the continuation of a history that began with Abraham, and developed through periods of slavery and redemption and two millennia of exile. Israel is the regathering of the remnants of a nation persecuted and tormented, successful yet woefully unsuccessful; it is the reshaping of the people into a cohesive, unified organism. Jews and non-Jews alike are curious about the results. They come to see for themselves, to satisfy their curiosity and be reassured by the testimony.

Others come to satisfy different interests. Israel has always been on the crossroads of the world and is, therefore, a living museum of the sojourners who have crossed its paths. Bible archaeologists and enthusiasts like to traverse the trails biblically

recorded. Carefully they probe the finds at Jericho, Hazor, Jerusalem; and the footsteps of Joshua, Samson and David echo again as they are followed by these explorers of the past. Historians have a field-day, as they marvel at the wonders worked by Herod.

What is, perhaps, one of Israel's most astounding aspects is the multitude of attractions in this small country. Travellers used to distances of hundreds, even thousands, of miles to get from wooded mountains to desert land may effortlessly pass from cool, water-laden forests through fertile, warm valleys to warm semi-arid steppes — all in a single day. Just as all levels of history are layered in Israel, all climates, save the extremes, are likewise present.

Tourism is now Israel's main export industry. By the end of 1973, 5,000,000 tourists will have visited



The fascinating skyline of Old Jerusalem—a tourist's delight.

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from its tourists

Israel in a little over 25 years, not only providing valuable income but contributing greatly to the relationship between Israel and the nations, and strengthening the ties between Israel and the Jews in the rest of the world.

With the establishment of the state in 1948, tourism began to assume large-scale proportions. In 1950, 33,000 tourists came. Then

a slow pace of rise until after the 1956 Sinai Campaign. The decennial celebrations and parade in 1958 attracted 68,000 tourists. Thereafter the numbers went up each year and in 1966 reached 328,000. The Six Day War of 1967 interrupted the upward trend, but it soon brought a tremendous upsurge of interest, and 1968 saw a 48 per cent higher tourism than in the previous year, with 432,000 visitors taking part in the State's twentieth anniversary celebrations. The cease-fire in August 1970 was also an immense boon for tourism; 657,000 tourists arrived in 1971, an unprecedented growth of 49 per cent over 1970. The tourists gave Israel a revenue of \$178 million over and above the income of the Israel carriers (El Al and Zim — \$74 million).

ious year, with 432,000 visitors taking part in the State's twentieth anniversary celebrations. The cease-fire in August 1970 was also an immense boon for tourism; 657,000 tourists arrived in 1971, an unprecedented growth of 49 per cent over 1970. The tourists gave Israel a revenue of \$178 million over and above the income of the Israel carriers (El Al and Zim — \$74 million).



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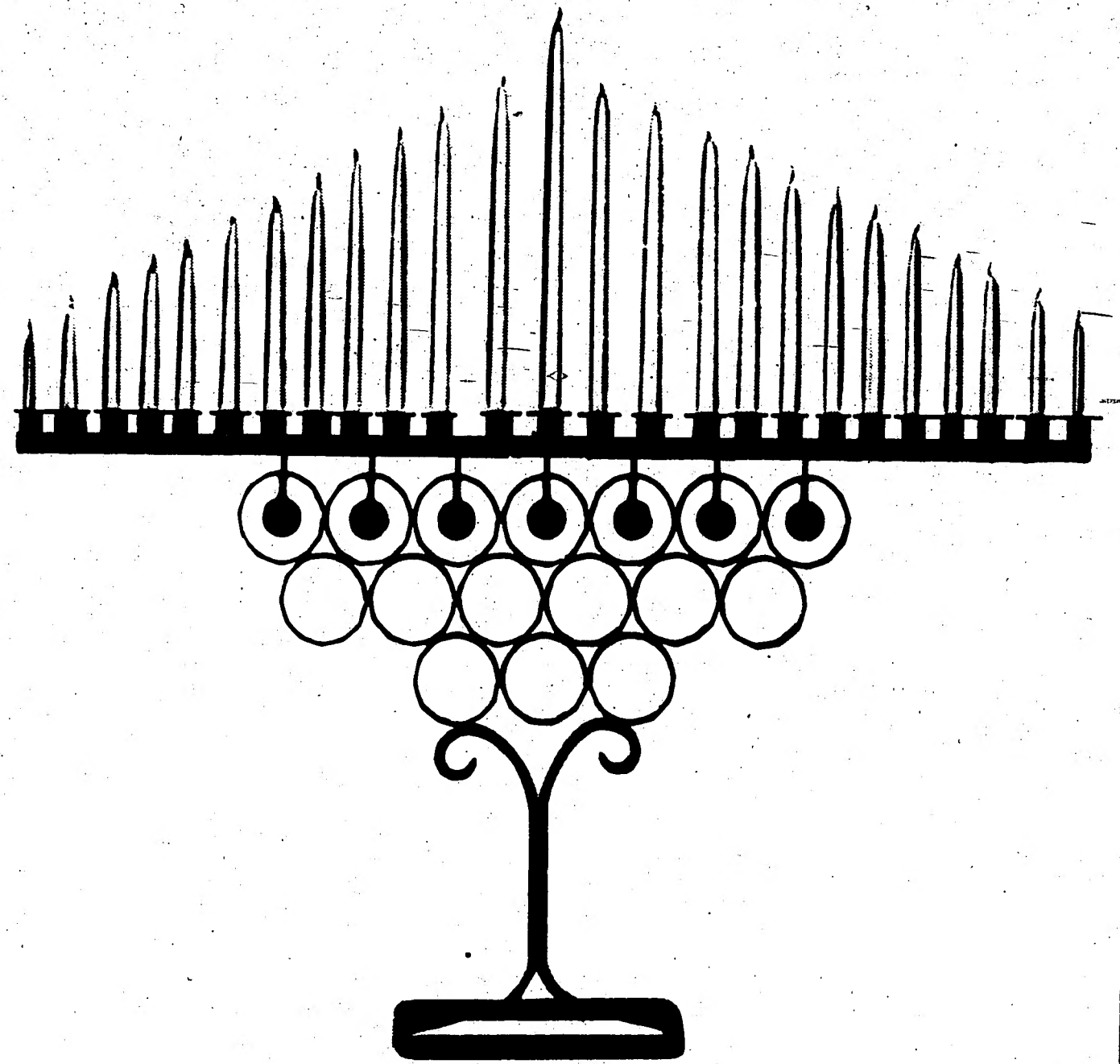
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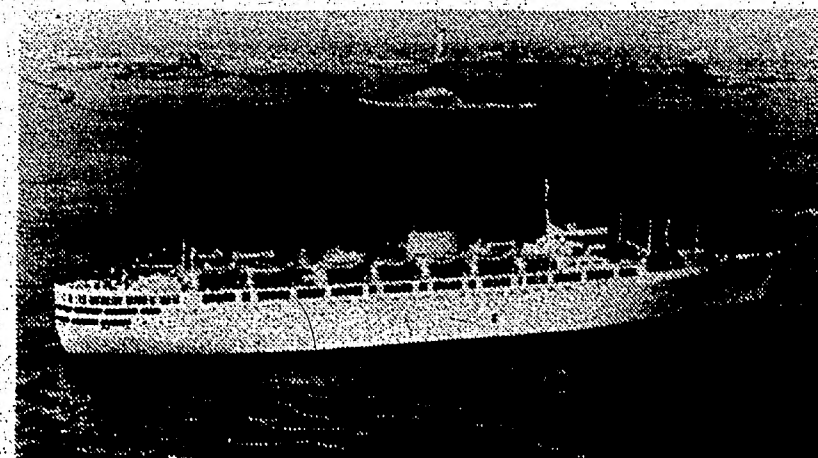
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Feelings of Israeli oleh of elation to absolute

By BERNARD SHUMAN

Today I'm up! Yesterday I was down. I don't know about tomorrow.

These are the thoughts of an oleh in Israel — any oleh — as his feelings ascend and descend the ladder of human emotions, from exhilarating peaks to valleys of despair.

The exclamation that "it's great to be living in Israel!" can be the reaction of a peaceful observance of the Shabbat or a breath-taking trip to the Kineret. And then, there are tortuous doubts about one's aliyah, perhaps resulting from an entanglement in red tape in a bureaucratic office or a close call with the maddening way that Israelis drive.

Each day in Israel is totally different. The oleh never knows what challenges he will encounter in the next 24 hours.

The aliyah road into Israel is a unique thoroughfare, occasionally straight, wide and smooth, sometimes full of bumps, hills and curves. Sometimes it is a narrow path, and then once in a while, it is a four-lane super-highway. An oleh travels along the road, frequently moving backwards one step for every two steps forward.

The outlook of an oleh depends entirely on where he is positioned along the aliya road at any given moment.

No two outlooks are the same because no two

people are identical. However, the detours in the road bear a striking similarity for each traveller.

There are major stumbling blocks to be passed — the desperate search for employment, the need for adequate housing, the struggle to learn the Hebrew language, the desire for comfortable social surroundings, the adjustment of the children to a new school system, and the transformation of the wife into a housewife in Israel.

The endless hours of waiting in lines is one of the minor obstacles along the route. Add to it the refusal of any person to accept responsibility, the apparent lack of efficiency according to western standards, and the rude-



An immigrant family strolls through an Israeli field

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descend from peaks valleys of despair

ness, shouting and continual eating by the man and woman on the street.

Put all these obstacles into one enormous package and label it clearly, "Cultural Shock."

It is particularly the newly-arrived immigrant from the western world, or what some refer to affectionately as the affluent countries, who encounter this "Cultural Shock". They can't escape it. There is no agreement as to how

long the reverberations from this totally different life-style last, although experienced olim declare that "the first year is the roughest!"

Life in Israel for many olim generally begins in an absorption centre, which can be compared to a child's security blanket. The centre with its staff serves as a cushion where the blows that the newcomer encounters in the early stages of his aliyah

are softened. Other olim at the centre, who are undergoing the same trials and errors in this initiation period, are the major portion of the cushion, providing the realization that one is not alone.

One of the nicest things about being an oleh are the other olim that one meets. These are the finest people in the world, Jews from all over the globe, broadening the scope of one's acquaintances and knowledge.

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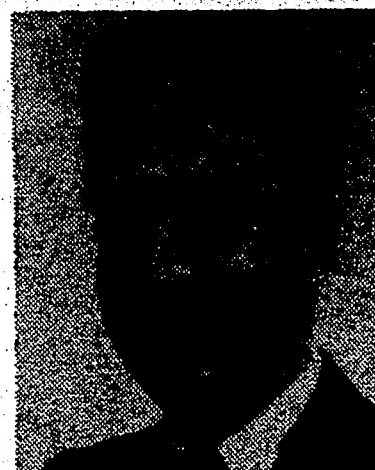
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In spite of UN machinery, the State of Israel came to life in '48

By Mordecai Hirshenson

While Israel may have owed its political birth to the United Nations, it owed little or nothing of its physical security and integrity to the UN machinery. This machinery, structured three years earlier in San Francisco, simply failed to function. It was left to the new state to protect itself as best it could.

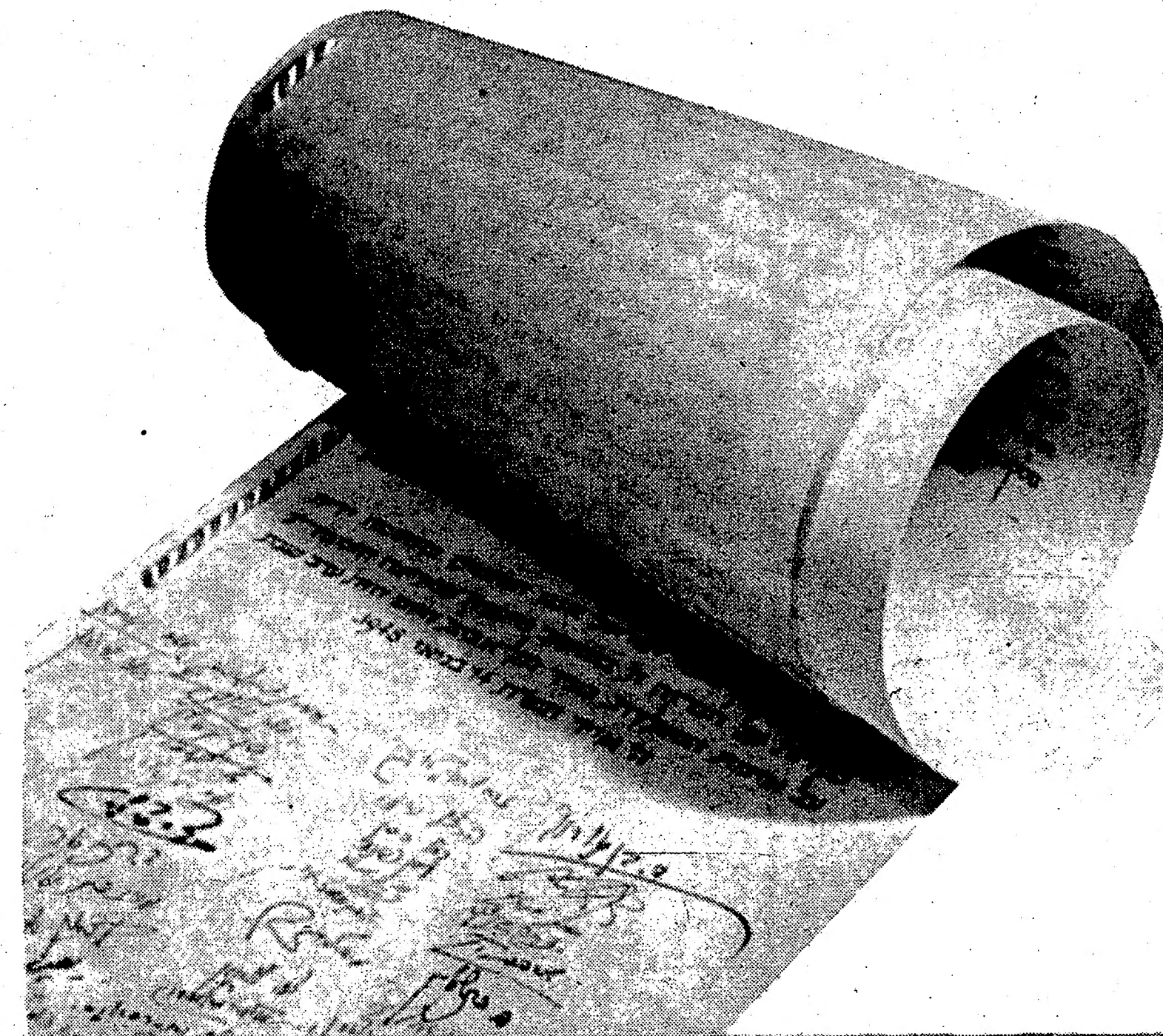
The more talk there was in the United Nations, the less action. It was basically Arab defeat on the battlefield that brought about the armistice pacts of 1949.

What would Israel have looked like if the UN Special Committee on Palestine (UNSCOP) Partition Plan of 1947 had been accepted by the Arab side? The irony of this question, of course, lies in the frequent accusation mindlessly bandied about by the Arabs and their New Left and Old Right allies, that Israel stole land by her "aggression" and predatory actions. The facts are that Israel (or the Jewish yishuv as it then was) was quite willing to accept the partition, a partition that would have left her much smaller in size and resources than she was to be.

Attack Israel

It was because the Arabs, both within and outside of Israel steadfastly refused to accept the very idea of partition and any kind of Jewish state, however tiny, and attacked the fledgling state that when the armistice lines were drawn in 1949 along the lines where the armies stood — that they found the new Israel state possessing boundaries that gave it more land than the Arabs were willing to concede the year before. Having lost territory by their own unprovoked aggression, the Arabs have since then been accusing Israel of "land-grabbing".

Since the 1947 partition proposal had arranged for Jerusalem as a "third



This was the historic document which proclaimed the establishment of the Jewish state in Palestine to be called Medinat Yisrael—the state of Israel. It was issued by the National Council representing Jewish people and World Zionist movement.

state" in Palestine, the United Nations Trusteeship Council appointed a working committee on Jerusalem to work out a statute for this city. Drafts of this statute were framed and debated but again events moved faster than the slow moving diplomats could cope with. The draft was not completed until the end of April 1948 and two weeks later Jerusalem was the scene of

the battle. The General Assembly tried to deal with the problem of Jerusalem's administration but was deadlocked — it could not find the required majority. Since possession was nine points of the law and since Israel and Jordan were both opposed to the idea of a separate Jerusalem city-state, the status quo was left untouched by the UN for the next 15 years.

What should be remembered in this respect is that the Holy Places — which all the fuss was about — were predominantly in the Jordan-occupied segment of Old Jerusalem. Israel and Jordan dealt with Jerusalem in their 1949 Armistice agreement — which, incidentally, was consistently violated by Jordan in many areas: access to Holy Places, movement of traffic and functioning of

the Hebrew University and Hadassah Hospital.

The new name

Though the new state had been anticipated for months, no one in the Diaspora — or for that matter in Palestine — had any tangible preconception of what it would be called. Nor was there any public curiosity. The writer does not recall much if any public discussion on it in these quarters. Perhaps there were other more formidable factors to contend with that loomed more ominously.

The new name — Israel — simply sped along the wires that day of May 14, 1948, fell upon the world and immediately found acceptance in the country and abroad.

Self-conscious

At the beginning people were somewhat self-conscious about the name. They always — and some still do — prefaced it by "The State of . . ." as if to underscore the newness and the reality of the phenomenon, and as if to convince themselves and their listeners that this had really happened. The name Palestine lingered on but before long it acquired a purely historic and geographic mean-

ing with a special significance in time and space, a meaning clearly different from that of Israel.

Other names could have been chosen — Zion, for one. "Israel" had a clear advantage. It was closest to "Eretz Yisrael" the historic Jewish name for the area and thus easily recognizable and identifiable. The late Simon Ravidowicz, a noted Hebrew scholar and historian, was a dissenter in this respect. He objected to the name as confusing an important concept. Israel has always denoted the Jewish people both historically and as a contemporary people. "Am Yisrael Chai!" (May the Jewish People Live! Long Live the Jewish People!) is perhaps the best example of this sense of the word. He felt it was an error to have the same word apply to the historic continuity of the world-wide Jewish people and to a twentieth century political state in the Middle East with its laws and body politic. Sometimes echoes of this can be heard at weddings when the union is performed K'daat Mosheh V'Yisrael — "according to the laws of Moses and Israel" and for a moment the listener mistakes it for the republic of Israel — but soon regains his bearings. In the main Prof. Ravidowicz' dissent survives as a pedantic curiosity.

The infant state had no better friend than our D. Lou Harris

In Toronto in March, 1948, a recruiting meeting took place at the Brunswick Talmud Torah where Doctors Hospital now stands. The auditorium was crowded with men, young and old; many were veterans of the recently completed Second World War. The main speaker was a man who was to devote the next

24 years of his life to the new state — D. Lou Harris, then in the prime of life at 51, though he was never to appear any older. He stressed in his remarks that he was not asking anyone to break any laws, to undertake anything against international law, to do anything surreptitious. They would only be upholding the lawful pres-

cription of the United Nations. Nevertheless the meeting did have a clandestine air about it. I don't recall at the moment how it was advertised. Certainly it was word of mouth transmission that brought most of the listeners to the auditorium of the Talmud Torah that Sunday afternoon in March of 1948.



D. Lou Harris is congratulated during his 75th birthday party given by ORT in Toronto a year ago. Some months later he passed away in Chicago.

In-gathering drama

Cont'd from Page 21

for the most part of impoverished Jews fleeing from lands of distress in North Africa and the Middle East. To cope with the new situation, the ministry of immigrant absorption was created in 1968.

Probably nowhere in the world is such a comprehensive effort made to integrate immigrants into the national life as in Israel. No longer are newcomers put up in tents. Those with academic backgrounds are accommodated with their families for half a year at modern absorption centres, where they spend 25 hours a week studying Hebrew — the language in which they will be conducting their profession or business. Non-academics move directly into apartments provided for them by the ministry at low rental or on easy-term mortgages in cities and development towns where employment awaits them. Nearly 2,000 immigrants each year choose to join kibbutzim (collective villages) and co-operative villages are being set up specifically for Western immigrants who prefer to take up independent farming as a way of life.

Extensive retraining programs have been organized, particularly for Soviet immigrants whose skills are often different from those required by the Western-oriented technology of Israel.

The effort invested in immigration has been challenged by some who ask whether it would not be better to suspend immigration for a while and deal with the problems left over from the earlier mass influx — closing the social gap, clearing the slums, providing housing for young couples. The great majority of Israelis, however, regard immigration as a national mission. Furthermore, it has been amply demonstrated that immigration brings with it a prosperity that benefits all layers of the population. The economic recession of 1966 coincided with a sharp drop in immigration, and it is no coincidence that the greatest effort ever made in this country to improve the liv-

ing conditions of the poor comes precisely now during the current resurgence in immigration. It is hoped to eliminate slums within five years.

The urgent demands for additional manpower to meet the needs of a rapidly developing economy are being met in large part by immigrants, particularly in the vital sphere of industry. Newcomers from Western countries bring capital as well as skill. In 1971, immigrants invested \$150 million in enterprises. The recent wave of immigrants has helped to close the social gap not only by boosting the economy but by directly working with the underprivileged as social workers, psychologists, teachers and doctors. The number of professionals among Israel's population

is among the world's highest — 17 per cent; the percentage of professionals among those who have emigrated to Israel since the Six Day War is an astonishing 40 per cent.

The past 25 years have been Israel's founding period, and each of the 1.5 million immigrants to reach these shores has contributed to the process of state building. Their absorption has been one of Israel's greatest achievements. The future waves of immigration will, we hope, bring with them further advances in technology, assuring Israel of a respectable place among sophisticated post-industrial economies, while its culture and the quality of life should benefit from the newcomers from East and West, fashioning a better society.

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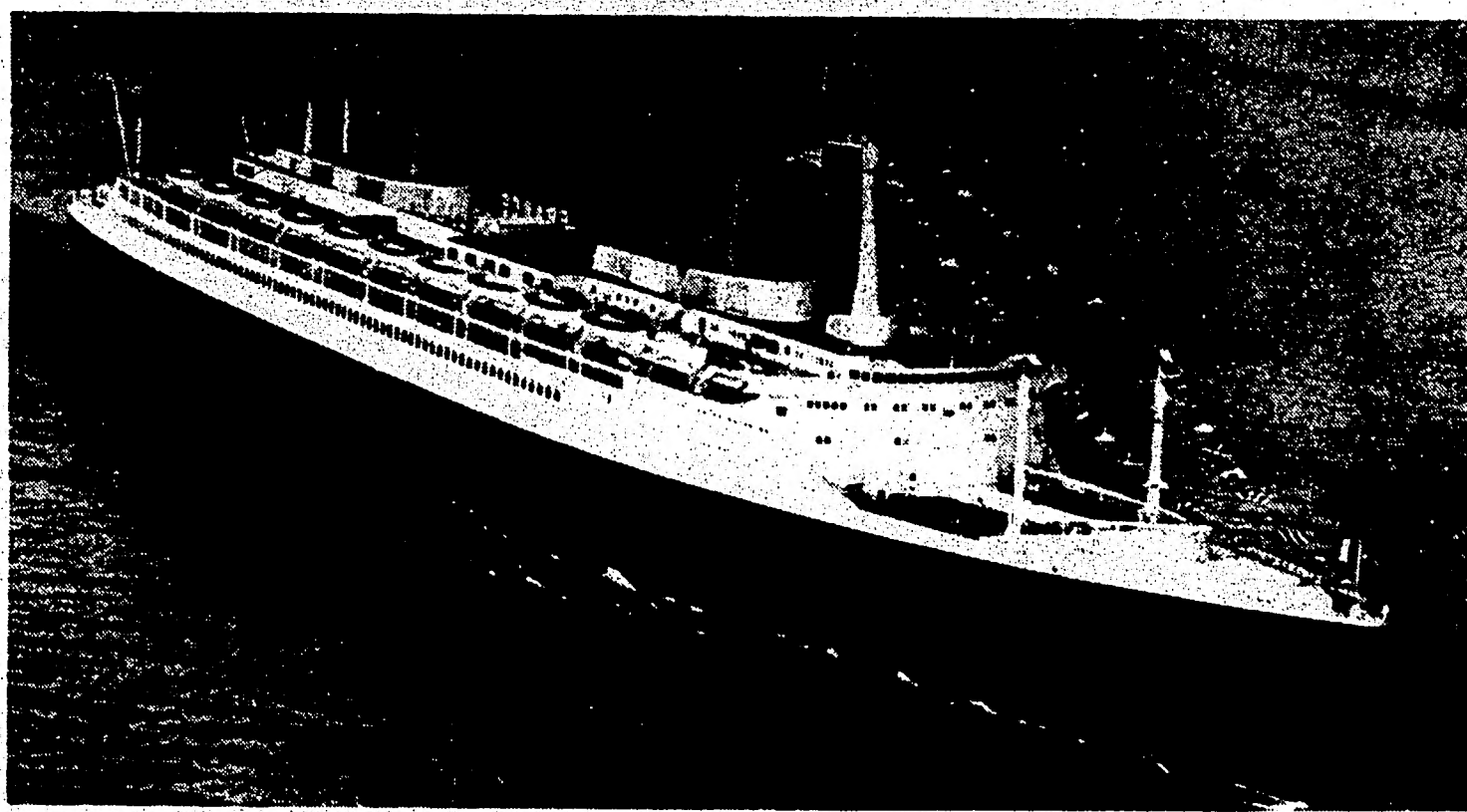
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Memories of Israel's rebirth

Cont'd from Page 9

at last we had a state of our own. With a bit of wishful thinking on my part, and faith in the United Nations, I definitely felt it would become a state. But I knew it would not be an easy job considering the money and effort needed, coupled with the great number of Arabs in opposition. This Toronto branch of the Israeli War Office managed to help send 450 men from across Canada to fight in the new State.

Robert Eisen, lawyer.

I was a political science and economics student at the University of Toronto 25 years ago and was in the middle of writing exams. I found it hard to keep my mind on my studies. I knew the new state was going to need help from young boys. I knew I had put in a year at school so first came my exams, then I could move on to the next thing, which was Israel. I remember being very excited and wanting to get to Israel as fast as I could. Shortly after my exams I did leave for Israel and stayed a year fighting in the Galilee. I remember a common Israeli expression which both asked and stated at the same time: Things will be all right!

Anna Raginsky, 82, ex-national Hadassah leader.

After working for a whole lifetime, to hear the news was something wonderful. You just can't express it, it was so overwhelming. I was active in the Zionist organization and Hadassah at the time. I found out about six o'clock, when I got a phone call from our Canadian representative in Israel. We all went down to the Zionist Building on Sherbrooke Street and we all drank champagne. There were demonstrations and jubilant meetings and we started to realize that now we would really have to raise money for Israel, and that we would have to get into more activities.

Seymour Rimer, insurance broker.

I was only 17 at the time, but I remember my whole family sitting around the radio and it was very late at night. We were listening to all the

counts being announced. I remember my own personal feeling of very deep relief and joy. I don't mind admitting I broke into tears when the news came out.

Hyman Segal, 66, dress maker.

It went through us like a shock. You know, sometimes you go and see a show and you have a shock, that is, tears which come from joy. I found myself lifted up, because I was in the left-wing at that time and then I felt I was one of the people in the world with a country. I came from Poland, and the persecution we went through was horrible. It was a pleasure shock to realize that this problem was going to go away like a light in my eye. It was something that happened and you were living to watch.

Bernard Figler, 72, retired Zionist official.

We felt something tremendous at the time. On Sunday we milled around the Zionist office and we talked about nothing else but that. It made a tremendous impact on all Jews, and at that time I was a field organizer for the Zionist Organization. Travelling throughout Canada meant we were really in the throes of it. It was a tremendous climax. We always would repeat the expression that Herzl wrote in his diary. If you wish it, it is not a dream. Now it was finally happening, 50 years after he said it would. He was like a prophet.

Salmon Benbaruk, 50, businessman.

I was in Morocco at the time, and the news, I can assure you, was being received with great joy and jubilation. We had to celebrate our happiness without being visible, so we met in the social centre where they had meeting rooms and a sports area. Everyone was congratulating everyone else and there were shouts of 'mazel tov'. We had been waiting day by day for the news, and at the time Morocco was under the French. We heard it over the radio and the next day we read every word in the newspapers. But being an Arab

country we couldn't have a demonstration outdoors, we had to be quiet. We knew, though, that we wouldn't have to be afraid if we had our own country.

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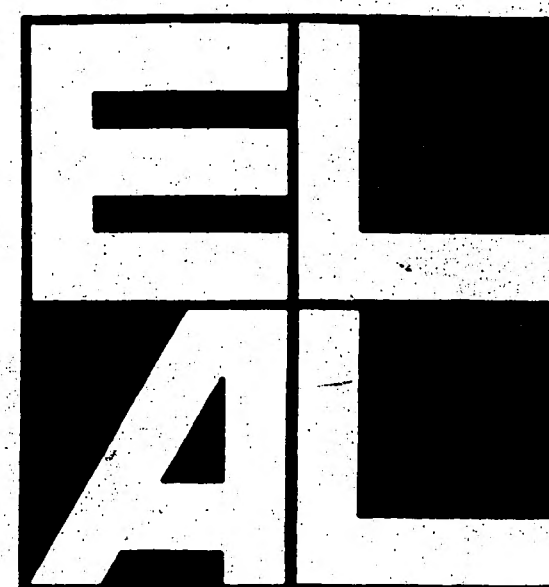
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Girls prove invaluable as guardians

By RUTH SELIGMAN

JERUSALEM —

It is quite possible that the Israel Police Corps may have the highest percentage of ladies on its force: at last count over 17 per cent were members

of the "fairer" sex. It was not always like this: the appearance of the ladies began only 12 years ago — and then, at the beginning, they were used largely for traffic duty.

Their first superintendent, the founder and

mentor, is still with them. Trim, petite, blonde Naomi Shadmi bears a strong resemblance — in manner and looks — to movie star Doris Day. Yet, along with an extraordinary amount of charm, the image she projects is

also one which pervades her entire corps — of women doing reputable, impressive jobs, equal in salary and responsibility to the men at whose side they serve. Neither she nor those under her bear any resemblance to the commonly-accepted stereotypes of the "lady cop." They are neither tough nor masculine nor, on the other hand, over-protective or motherly.

Superintendent Shadmi had been an officer in the Regular Army for nine years when the Police Force sought her out and offered her the challenging task of establishing a Women's Police Unit. "They were looking for an Army officer who had had experience working with young girls," she says modestly, commenting on her appointment. "Actually, I had at that time

retired from work since I had two small children who were then four and one.

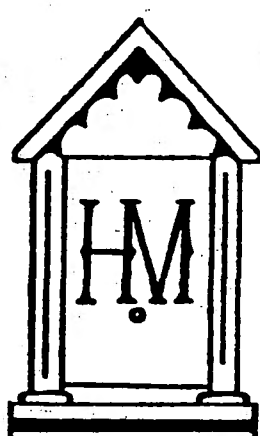
Even in supposedly progressive Denmark, the idea of women serving as policemen is still only under consideration, possibly as a result of an official visit Superintendent Shadmi paid there last year — again as the Israeli representative to an international congress. And, in England, she discovered that there are unequal salary scales for men and women on the force. The women get less, which is not true in Israel "where we have the same salary scale."

"In Israel, we began," she says — in a quiet voice which cannot quite hide the well-deserved pride in the corps she has helped to create — with a unit of 24. We developed slowly.

As our girls proved themselves, we slowly moved into every branch of the police force."

Today, there are 840 women serving in the Israeli police force, serving in all departments, playing all roles — from traffic duty to investigative work, from working with juvenile delinquents to teaching safety in grammar schools, from serving as guards in the women's section of the prison service to acting as drivers and secretaries. They also work in identification and, at the airport, checking passengers and baggage. Their ages range from 18 to 30: one third are married. Almost all are native-born Israelis, "sabras" with a good health profile, many with college degrees.

There are many advantages to having so many different occupational pos-



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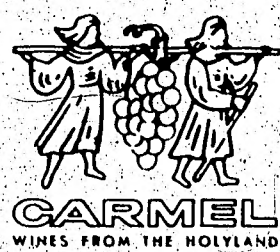
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of law in Israel

sibilities within one framework. "Traffic work, for example," explains Superintendent Shadmi, "is tiring work — physically and mentally. After three years or so, we try to transfer our girls, to give them new opportunities and new challenges. It is good that we have other departments into which to bring them."

The mobility of the force, the interest in other placements makes it very attractive. "We have more candidates," says Superintendent Shadmi, "than we can accept. In one week we can have as many as 20 candidates for three openings."

It is not only police on whom the public can vent their anger and displeasure. She tells the story of a man who was cursing the policewoman

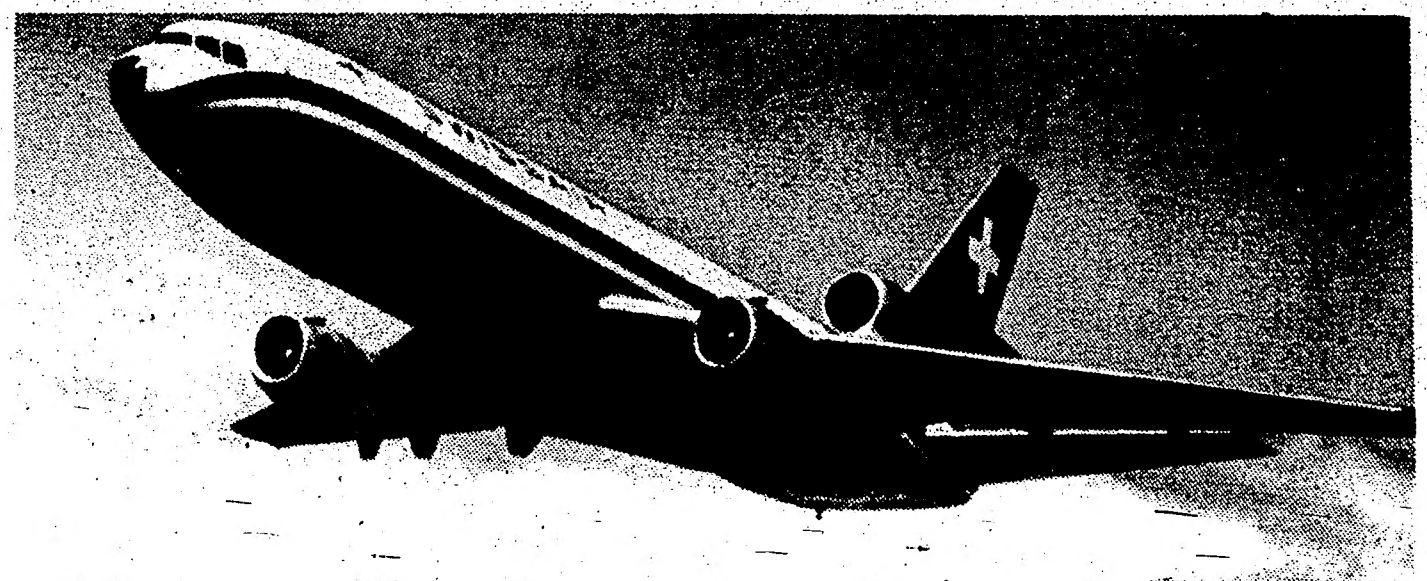
who was making out a report on his having driven through a red light. A crowd had gathered, the ubiquitous Israeli crowd that needs little stimulus to incite it to give advice, generally not needed, or suggestions generally not taken. In this case, the sympathies of the crowd were with the policewoman, the subject of the motorist's vile cursing.

One passerby yelled: "Aren't you ashamed of yourself, behaving that way to a lady." In answer to a crucial question, Superintendent Shadmi emphatically replied: "Our policewomen are not armed. Their smile is their only weapon. You can achieve much more with a smile than with a gun."

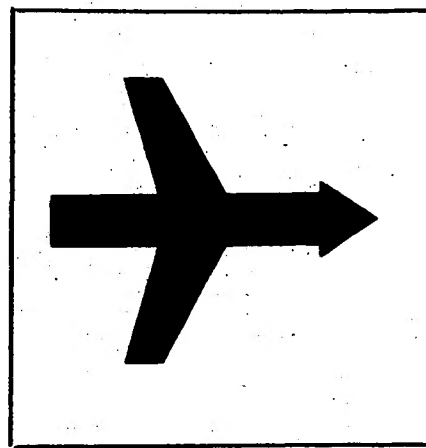
They achieved more than just keeping law and order. Within a network of

extra-curricular activities, unpublicized and largely unknown, the police ladies, and the men too, are helping make their society a better one — in more than just the official way. They visit wounded soldiers, help new immigrants find their way into the society and adopting orphans — taking them into their homes for holidays and weekends, for the touch of home which no institution can provide. All this is done, of course, outside of uniform.

In more ways than one the Israeli police force are very much a part of their society and the ladies among them play their role, in and outside the force, with an aplomb and assurance that can only make one share Superintendent Shadmi's pride in a force well-run.



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El Al

Cont'd from Page 14

"It really happened!" confirmed Sherman. "And they were quite upset when the purser began screaming at them. After all, he had merely told them 'No smoking during the flight.'"

The first seven years of El Al's life were lean years, "when there were no finances, and the El Al management often had to resort to moneylenders to meet payrolls. There was a lot of feeling in the government that an airline company was an extravagance which Israel didn't need and couldn't afford.

Then came the Sinai campaign of 1956. Israel suddenly found herself totally cut off from the rest of the world. Its only bridge to its natural friends across the seas was El Al. History repeated itself in 1967, when once again El Al was the only carrier providing regular service throughout the entire conflict, bringing home Israelis and evacuating over 20,000 tourists."

From its penurious

past, El Al today has reached an enviable position. It has only 12 airplanes, flying the world's most competitive routes. But the statistics state that, in terms of manpower productivity, El Al is number three among a world total of 106 airlines, has the highest load factor of any international carrier flying anywhere, and, despite the economic problems facing all airlines in these days of higher costs but lower air fares, has achieved the virtually unique position of declaring at least some profit for the past dozen years.

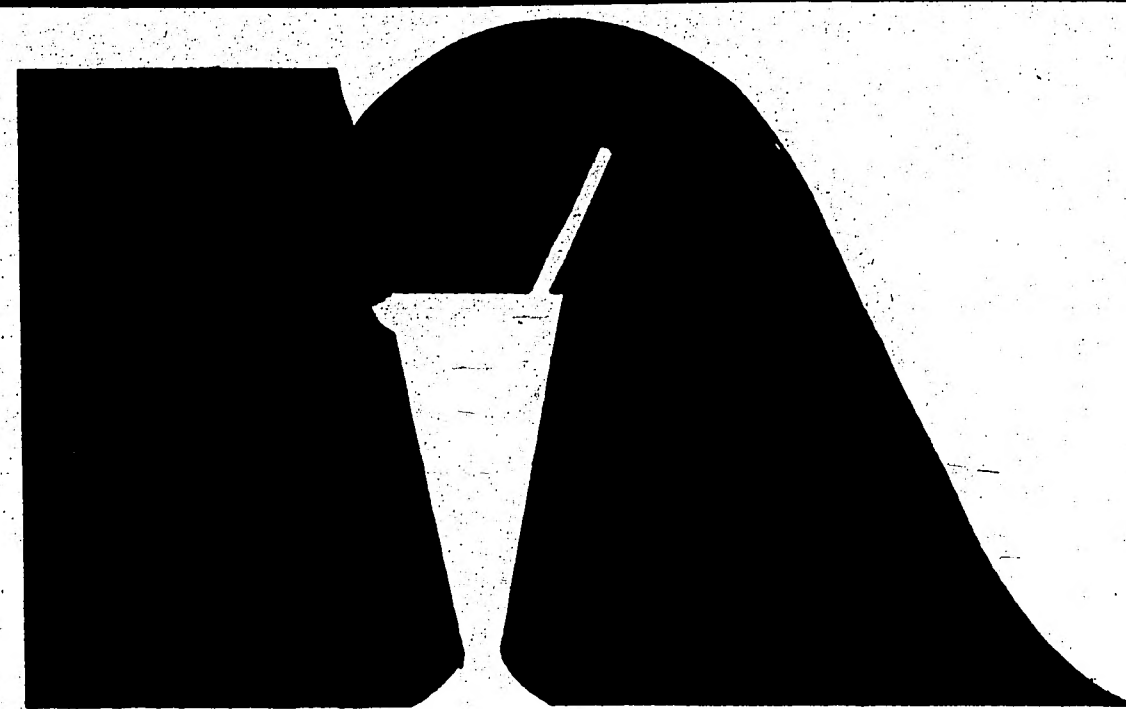
Air terrorism, of which a primary motive was to cut Israel off from the rest of the world, has had, paradoxically, a beneficial rather than harmful effect on the airline. "The terrorists forgot one essential factor," explains Sherman. "They forgot that people can be pretty terrific and courageous, particularly in a pinch. In no instance were there declines in passenger movement after terrorists acts. People flew to Israel to show they wouldn't be cowed. And when it became abund-

antly clear — especially on 'Black September day', when El Al was the only carrier to squelch one of the four hijacking attempts carried out simultaneously — that we were well up on our security performance, many people insisted on flying El Al as perhaps the world's most secure airline."

Terrorism has provided another paradox in the company's extraordinary history. It happened on that infamous day, Sept. 6, 1970, when news of the multiple hijackings came through.

"We were all very tense," Sherman recalls vividly, "because there's a family spirit in the company, just as there is in the country itself. Ironically, we were facing a strike. But as soon as the employees understood that El Al was under attack, the strike completely evaporated."

Do passengers complain about El Al's strict security checks? Sherman grinned. "The only complaint I've ever received came from a man who objected that his pipe hadn't been inspected!"



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'Major danger for Jews of West is cultural assimilation'

Cont'd from Page 7

2,600,000. Many came without means and often in poor health, and needed comprehensive rehabilitation. Others came of their own volition, often from countries of affluence, out of Zionist conviction. And the stream of immigration still pours in.

The annihilation of European Jewry and the establishment of Israel

have altered the demographic pattern of world Jewry very significantly. In 1933, of the 15 million Jews in the world, nine million lived in Europe, and most in Eastern Europe, forming a solid bloc of Yiddish culture, which was then the predominant Jewish culture of the West.

Nazi savagery wiped it out. The largest communities of the Jewish world today

are in North America, numbering some six million and in Israel, though, there are, of course, other vital communities in South America, Britain, France and the Soviet Union. Most Sephardi and Oriental Jews are now largely assembled in Israel.

The major creative centre of Jewish life today is Israel, whose dynamic evolving Hebrew culture

has taken the place of Yiddish. The major danger for the Jews of the West today is the threat of cultural assimilation — a process encouraged by the very liberty and prosperity that they enjoy. Today, Israel is the source of global Jewish identification and culture.

Its contribution to world Jewry has been tangible and intangible. It has

solved the problem of Jewish misery bequeathed to the world by Hitler — a problem which would otherwise have been insoluble. But even more, a stimulus to the Jewish will to live and an assurance of Jewish historic continuity are inherent in the very existence of the state and its fundamental character. It is a fact that the Jewish personality, stunted and distorted in the free and

creative atmosphere of Israel. The existence of the new Jew is undeniable, as has been proved by Israel's exploits in peace as well as in war. Not only the heroism of the War of Independence and the Six Day War, but also the pioneering idealism of the Israeli and his concern for social justice, have imbued Jews everywhere with a new sense of dignity and potential.

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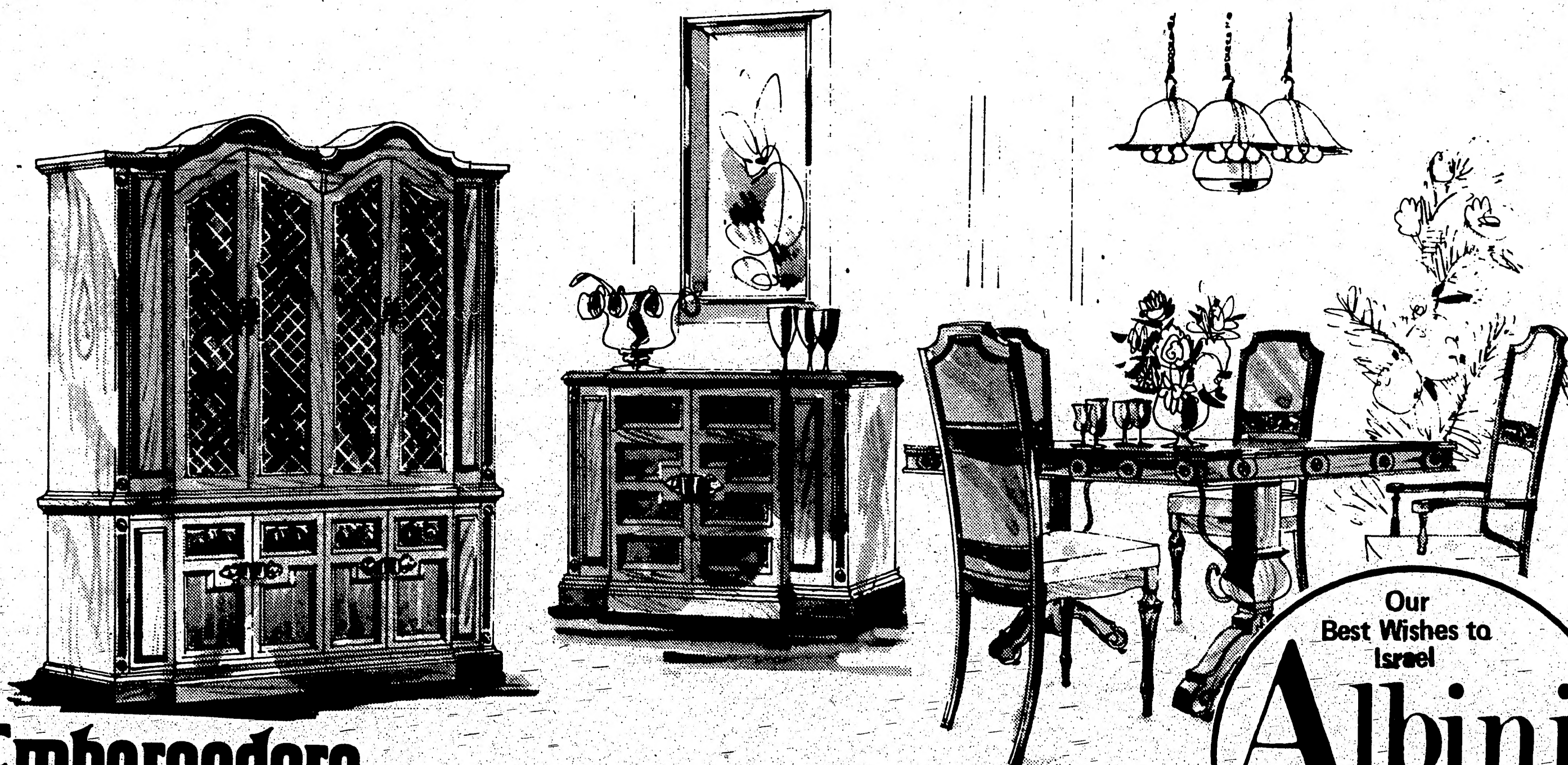
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By SHLOMO SHAMGAR

JERUSALEM —

Israel's postage stamps were born a mere two days after the proclamation of the state.

Independence was declared on Friday, May 14, 1948; on the Sabbath all post offices remained closed, but on Sunday morning, the 16th, large crowds, undeterred by the Egyptian bombs that had rained exactly 24 hours earlier on Tel Aviv, could be seen patiently standing in line, waiting for the counters to open for business under the new administration, in order to buy "the first Jewish stamps after 2,000 years" as they were jocularly referred to.

The joke contained more than a grain of truth, since those nine stamps keenly awaited by collectors, were featuring 2,000-year-old coins, from the time of the Maccabean and Bar-Kochba revolts, thus representing a fitting historical link between an-

cient Jewish statehood and reborn Israel.

Incidentally, the first series did not mention "Israel" at all. At the time the stamps were printed, no agreement had been reached on how to name the as yet unborn state. As a compromise, it was

decided to have the inscription read "Hebrew Posts" — DOAR IVRI — under which name these stamps have soared to philatelic fame and fabulous prices. Indeed, those people that queued up at Tel Aviv Central Post Office on May 16, 1948,

never regretted the amount they spent on stamps and first-day covers. . . .

The same eagerness that marked the appearance of the Doar Ivri set, was to become typical of the public's attitude towards all later issues.

Several factors have

contributed to the excellent reputation enjoyed by Israel's stamps, at a time when most other countries have no qualms about exploiting the world's collectors by putting out all-too-frequent high-value issues that are not worth the paper they are printed on.

In the first place, all

Israel's stamps are locally produced. From the clandestine primitive press on which the first stamps were manufactured to the modern equipment of the Government Printer in Jerusalem, that today even carries out stamp-printing orders from many foreign

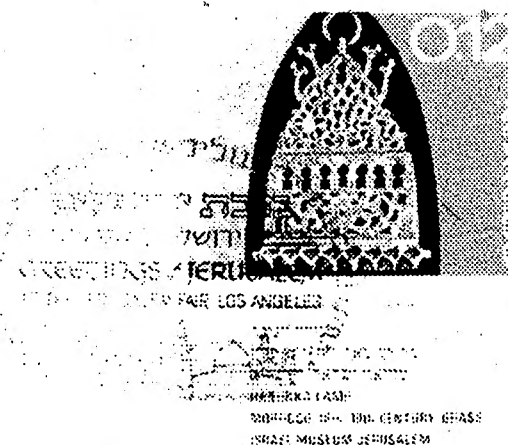
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Cont'd from Page 36

countries, runs a straight line of "do-it-yourself" and of pride in our own gradually improving craftsmanship.

Secondly, a firm policy of keeping the number of issues per year within reasonable bounds was faithfully adhered to throughout the years, coupled with a no less consistent line of not putting into circulation printings larger than absolutely necessary for postal purposes, which the philatelic market would be unable to absorb.

Thirdly, the high quality of Israel's issues, from a technical and graphic point of view, the constant search for perfection, rewarded by numerous prizes won at international competitions and exhibitions, has put our stamps in a separate category among the countries that have attained political and philatelic independence in the last quarter of a century. It should also be pointed out that most of our stamps, with rare excep-

tions, were designed by local talent and some of our artists have risen to international fame as stamp-designers for countries in other parts of the world.

Last but not least, Israel's stamps have always got something to say and this may well be the key to their ever-increasing popularity among Jews and Christians alike.

Browsing through an album and looking at the hundreds of items issued since 1948, one can easily classify their principal topics: Ingathering of the exiles, national development, history of the Jewish people and the Holy Land and its monuments, defence and security, fauna and flora, personalities famous in the arts and culture etc., all of which have enjoyed world-wide appeal.

In addition to definitive sets that remain current for a number of years (incidentally, there is no demonetization; all Israel stamps issued since 1948

remain valid for postage), Israel produces regular traditional commemoratives for the High Festivals, for Independence and Memorial Days and, in recent years, is adding special sets for the Sukkoth, Passover, Shavuot and Chanukah holidays, which have religious as well as national significance.

Unlike other countries, Israel does not feature living persons on her stamps and there is a marked reluctance to portray even important figures of the past unless there is real justification, like, for instance, the marking of centenaries. Even though stamps are considered the most persuasive ambassadors of any country, political propaganda on our stamps is taboo. However, some Israeli stamps, especially those dealing with freedom of immigration, have in the past aroused the wrath of Communist postal administrations, who have sent back mail marked with such "Zionist propaganda".

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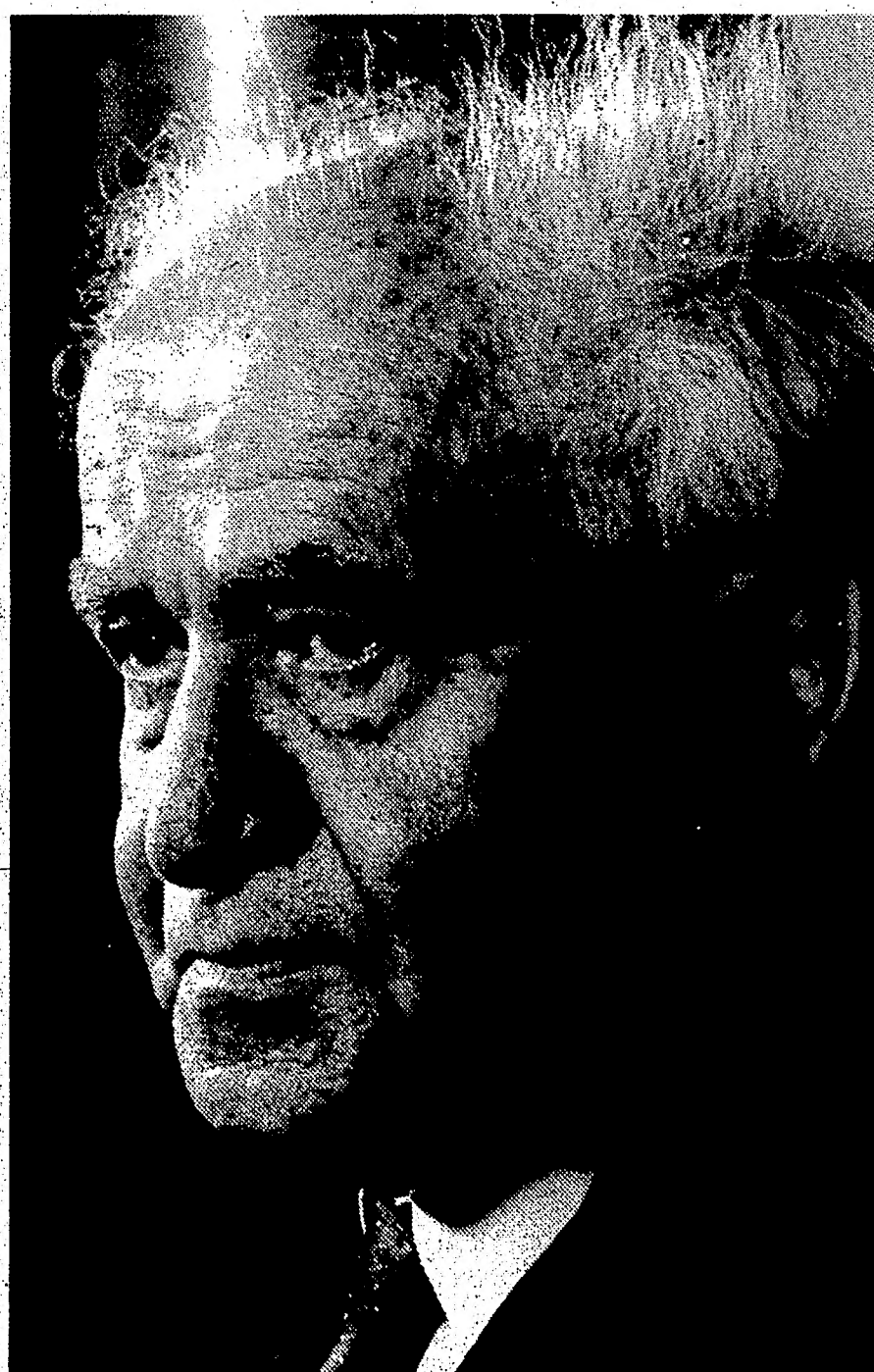
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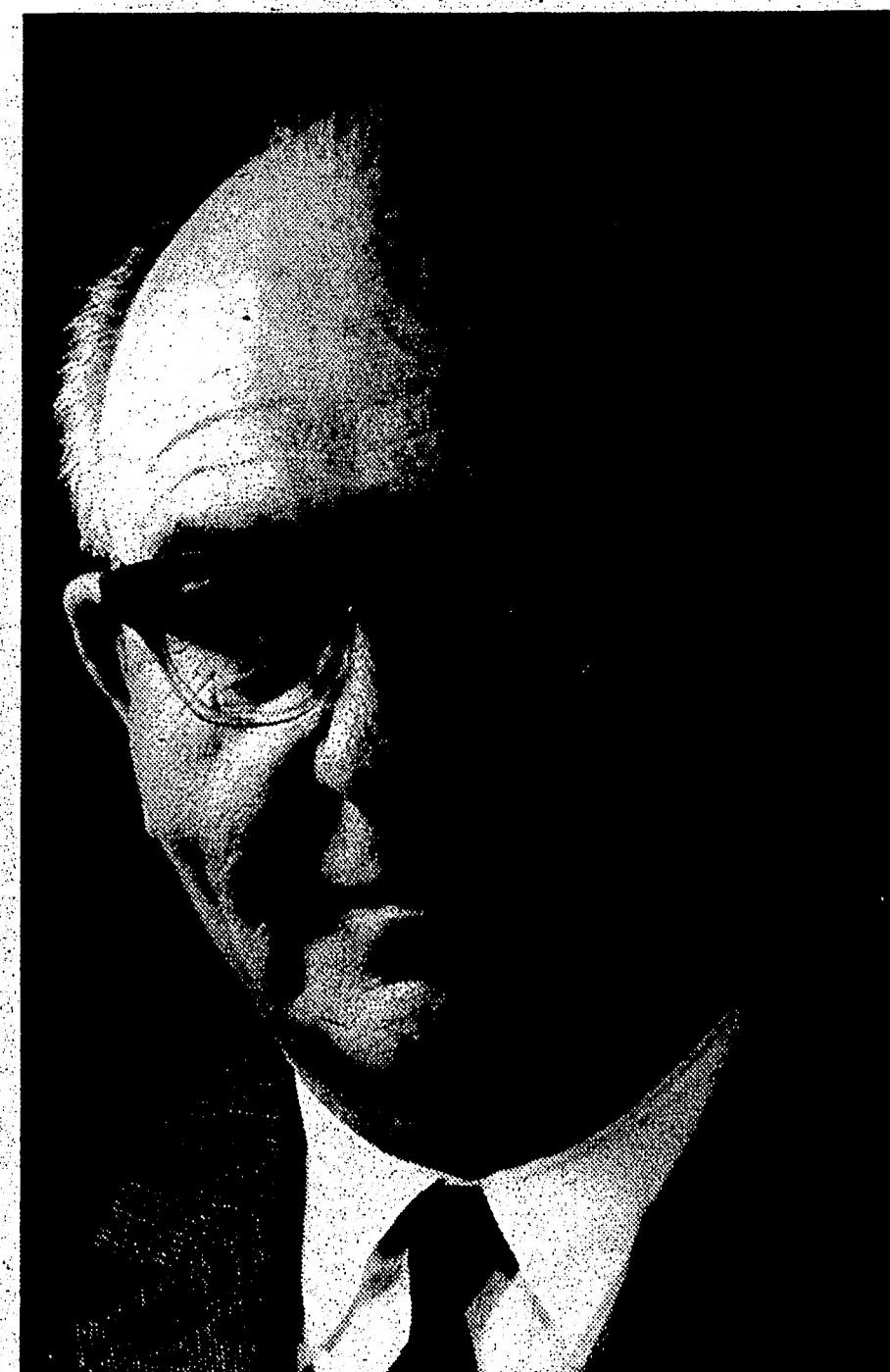
Three Premiers of Israel



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'Peace is revolution of life'

Cont'd from Page 10
than \$3 billion a year for military purposes.

It would be a delusion to believe that a formal peace agreement would be followed by an instant relaxation of vigilance or an abandonment of security, but there would certainly be a more rational distribution between the security and the economic needs of the signatory countries.

Every year the population of the leading Arab states grows by a million, that is to say, by a number much greater than that of the refugees in camps. In conditions of war and conflict, neither the refugee problem nor the problems of increased population can be solved, since there is no rational use of resources for human needs.

Peace is not a word or a juridical phrase. It is a total revolution in the meaning, style and content of life. It is not a documentary device, but a human condition the like of which our generation in

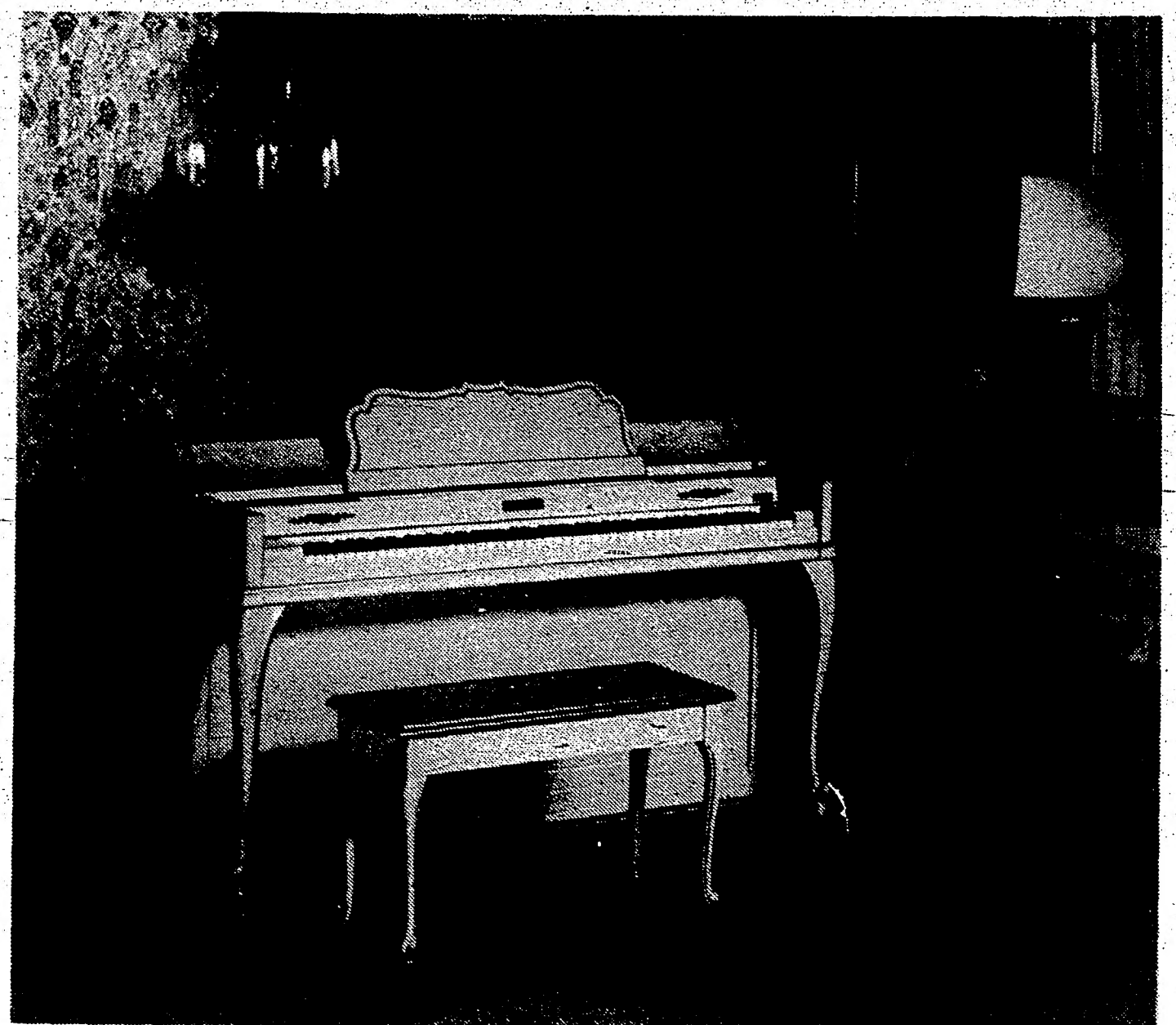
the Middle East has never known.

The question is whether Arab leadership can break loose from an obsolete routine of conflict to explore this prospect. It is in peace, not in violence, that the Palestinian Arabs will find their true destiny. Let us not forget that 99 per cent of the Arab nation has achieved its self-determination in sovereign Arab states. Few peoples in history have ever attained such a high proportion of their total ambition. In conditions of peace, Israel's eastern neighbour would be an Arab state, a majority of whose population would be composed of Palestinian Arabs, and a majority of all the Palestinian Arabs would be citizens of it. This has always been true of the Kingdom of Jordan, whose structure, name and regime were determined not by Israel but by its Arab citizens. Wherever the boundary is drawn in the peace agreement, the Palestinian Arabs on both

sides of the Jordan will find a better future than that which Arafat and Habbash and the terrorist leaders can offer them. There will always be a sizable Palestine Arab community in Israel. But this will have no negative significance when close co-operation across an open frontier exists between Israel and its eastern neighbor. The original former Palestine area on both sides of the Jordan will accommodate two States, Israel and an Arab State — while the area regains its natural economic unity and advances towards new forms of economic integration.

This, at any rate, is what Israel means by peace. If we have a clear vision of peace aims, it will not be difficult to work backwards from the desired result towards the process that leads towards

In short, there are no problems which peace cannot solve.



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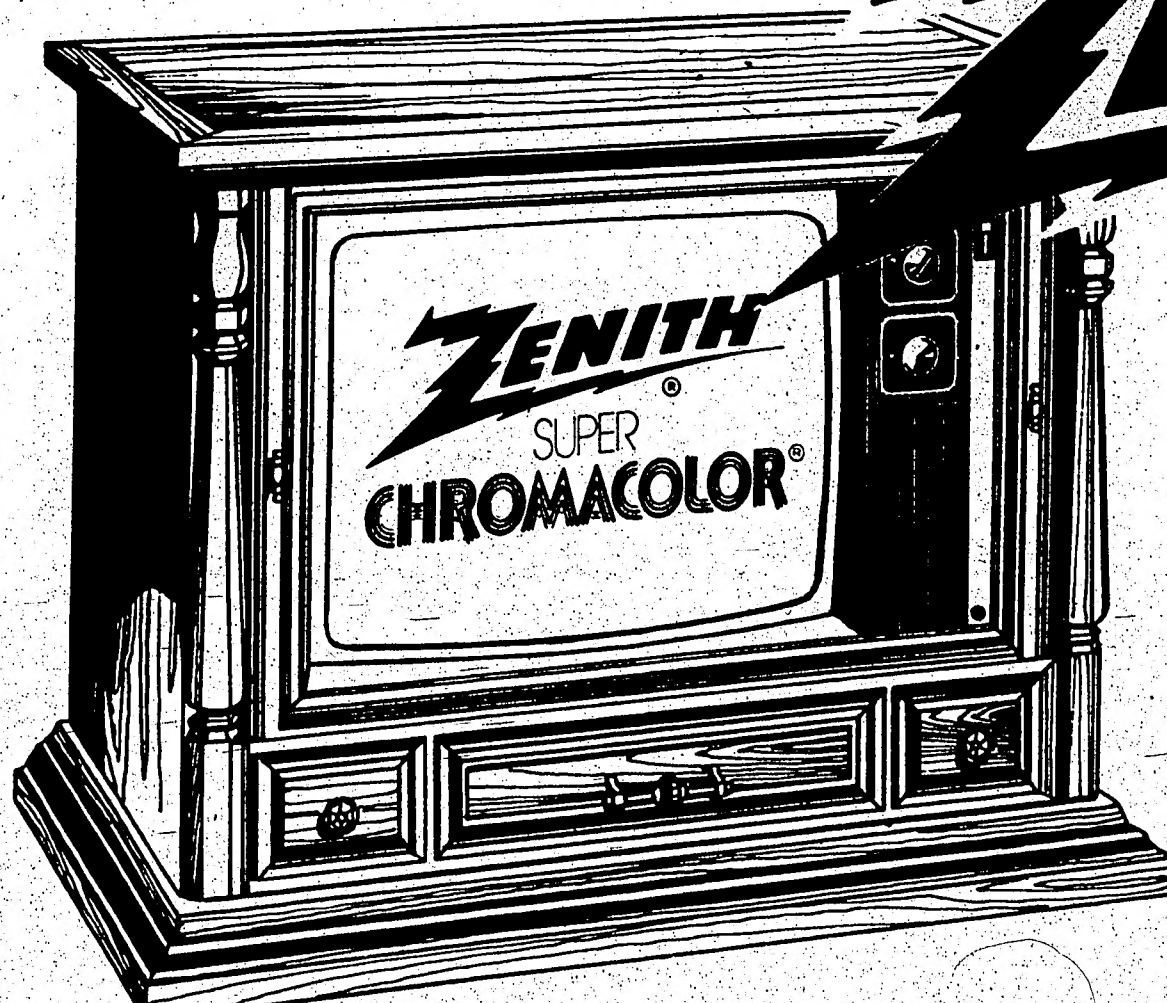
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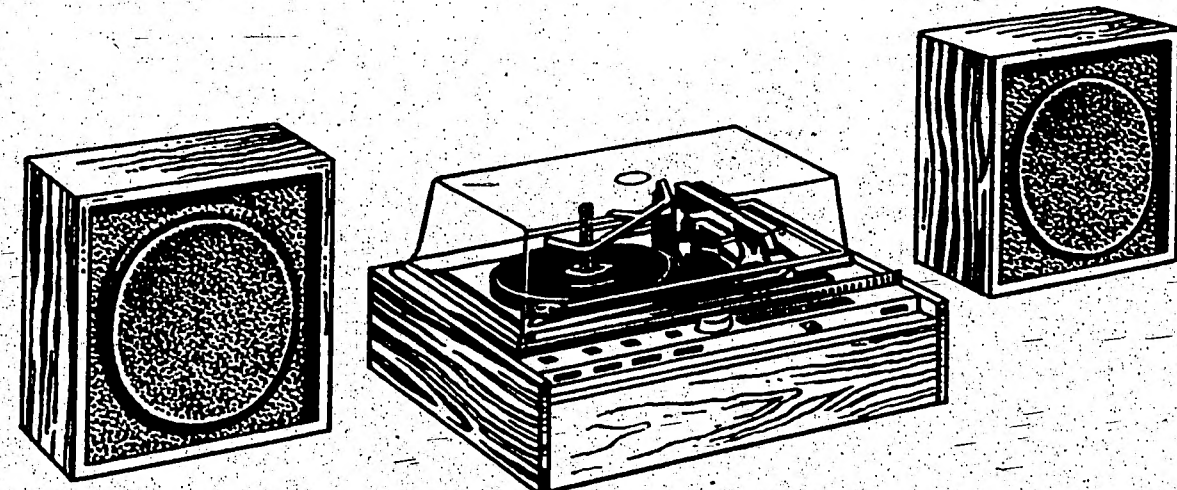
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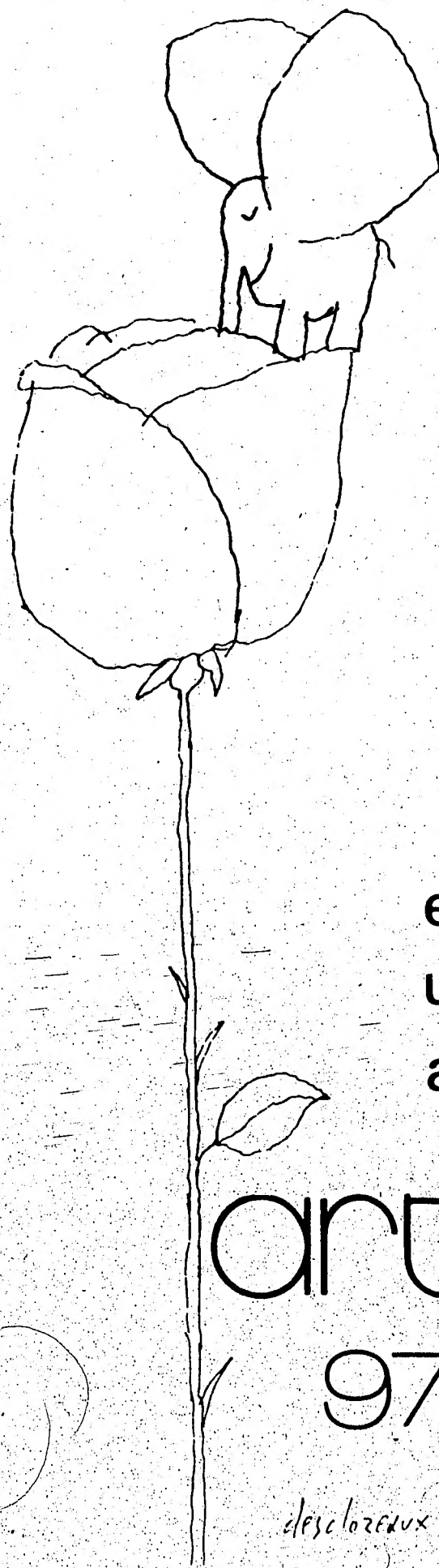
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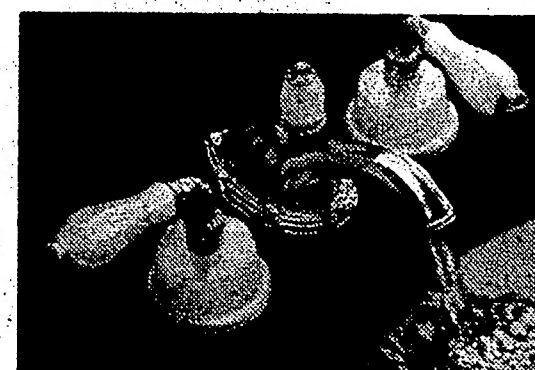
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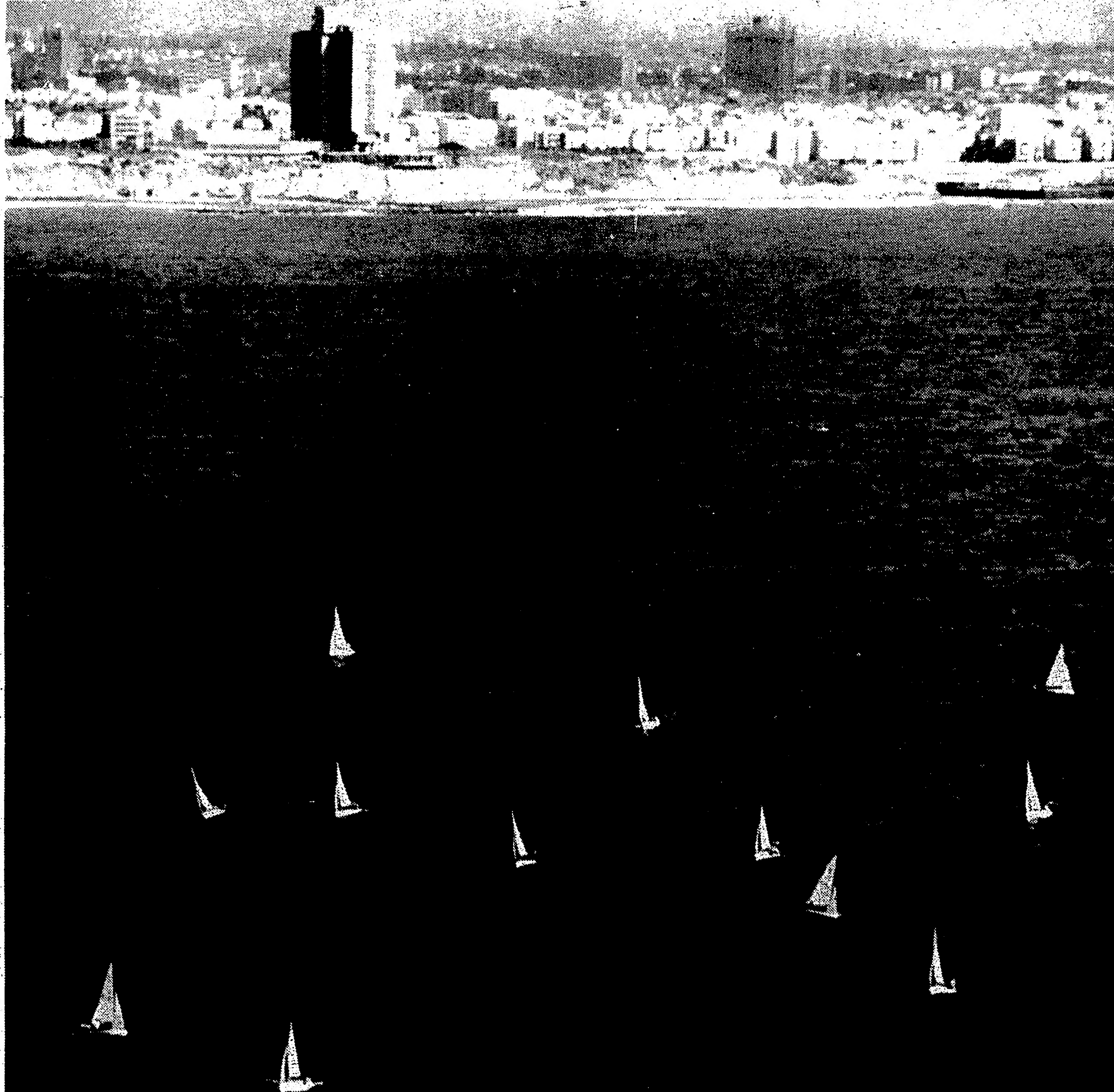
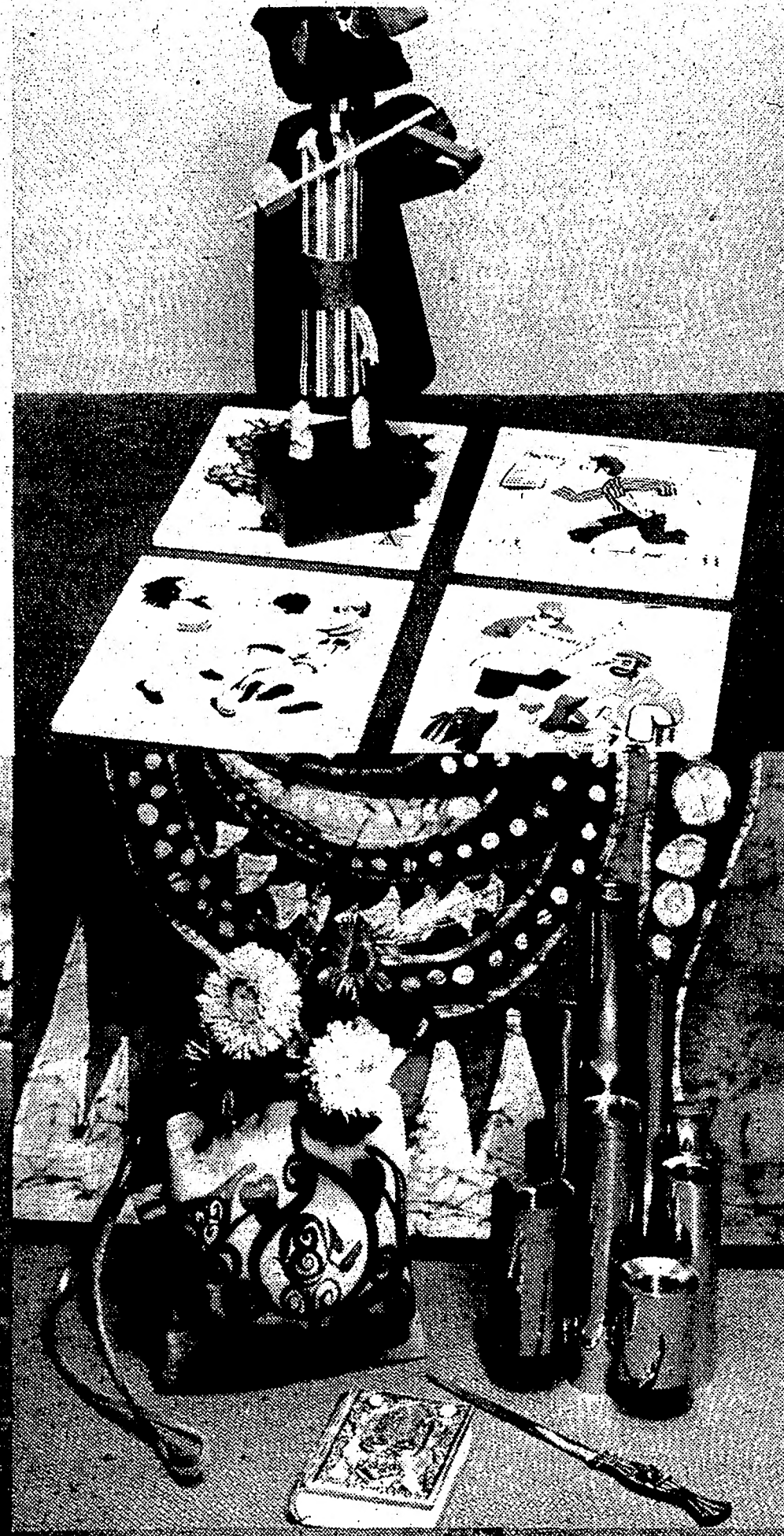
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